



THE Instructor

APRIL 1962



THE LIVING REDEEMER

by President David O. McKay

... If Christ be not risen, then is our preaching vain, . . . Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: . . .
—I Corinthians 15:14, 15.

HE who can thus testify of the living Redeemer has his soul anchored in eternal truth.

In our time, the most direct confirmation that Jesus rose from the grave is the appearance of the Father and the Son to the Prophet Joseph Smith, nineteen hundred years after the event Christendom is celebrating this Easter.

That the spirit of man passes triumphantly through the portals of death into everlasting life is one of the glorious messages given by Christ, our Redeemer. To Him this earthly career is but a day and its closing but the setting of life's sun; Death, but a sleep, is followed by a glorious awakening in the morning of an Eternal Realm. When Mary and

Martha saw their brother only as a corpse in the dark and silent tomb, Christ saw him still a living being. This fact He expressed in the two words: "... Lazarus sleepeth; ..." (*John 11:11.*)

If everyone participating in Easter services knew that the crucified Christ actually rose on the third day from the tomb — that after having greeted others and mingled with others in the spirit world, His spirit did again reanimate His pierced body, and after sojourning among men for the space of 40 days, ascended a glorified soul to His Father — what benign peace would come to souls now troubled with doubt and uncertainty!

While it is true that knowledge of individual immortality does not depend upon the actuality of the resurrection of Jesus, yet the establishment of the fact that He arose from the grave and commu-

(For Course 2, lesson of April 22, "Easter Is a Special Time"; for Course 4, lesson of April 22, "Life Is Everlasting"; and for all Easter lessons.)

nicated with His disciples would furnish in many ways the strongest support of that hope.

The direct evidence that the tomb did not hold Jesus is threefold: (1) the marvelous transformation in the spirit and work of His disciples; (2) the direct testimony of the earliest New Testament writer, Paul; and, (3) the practically universal belief of the early Church, recorded not only in the variable accounts of the resurrection found in the canonical and extra-canonical Gospels, but also in the life and activity of the Christian church through the succeeding centuries. This evidence rests not merely upon historical documents, but is written in the life of the great civilized nations during the intervening centuries.

In the very beginning of this Dispensation of the Fulness of Times, the 14-year-old Joseph Smith said:

... I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other — This is My Beloved Son. Hear Him! (Joseph Smith 2:17.)

Later, speaking of the reality of this vision, he testifies as follows:

... I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation. (Joseph Smith 2:25.)

Confirming the irrefutable testimony of Christ's early apostles, the Church of Jesus Christ of Latter-day Saints proclaims the glorious vision of the Prophet Joseph Smith:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. (Doctrine and Covenants 76:22, 23.)

• • • A GUARD OF THE SEPULCHER

I was a Roman soldier in my prime;
Now age is on me and the yoke of time.
I saw your Risen Christ, for I am he
Who reached the hyssop to Him on the tree;
And I am one of two who watched beside
The Sepulcher of Him we crucified.
All that last night I watched with sleepless eyes;
Great stars arose and crept across the skies.
The world was all too still for mortal rest.
For pitiless thoughts were busy in my breast.
The night was long, so long, it seemed at last
I had grown old and a long life had passed.
Far off the hills of Moab, touched with light,
Were swimming in the hollow of the night.
I saw Jerusalem all wrapped in cloud,
Stretched like a dead thing folded in a shroud.

In the light of such unimpeachable testimony as given by the ancient apostles' testimony dating from a few years subsequent to the event itself, in the light of that most marvelous revelation in this age of the Living Christ, it seems difficult indeed to understand how men can still reject Him and can doubt the immortality of man.

There is no cause to fear death; it is but an incident in life. It is as natural as birth. Why should we fear it? Some fear it because they think it is the end of life, and life often is the dearest thing we have. Eternal life is man's greatest blessing.

If only men would "do His will" instead of looking hopelessly at the dark and gloomy tomb, they would turn their eyes heavenward and know that "Christ is risen!"

Christ came to redeem the world from sin. He came with love in His heart for every individual, with redemption and possibility for regeneration for all. By choosing Him as our ideal, we create within ourselves a desire to be like Him, to have fellowship with Him. We perceive life as it should be and as it may be.

The chief apostle Peter, the indefatigable Paul, the Prophet Joseph Smith, and other true followers of the Risen Lord recognized in Him the Saviour of the individual, for did He not say, "... This is my work and my glory—to bring to pass the immortality and eternal life of man"? (*Moses 1:39*) not the sacrificing of the individual for the perpetuation of the socialistic or communistic state.

Members of the Church of Christ are under obligation to make the sinless Son of Man their ideal. He is the one perfect being who ever walked the earth; the sublimest example of nobility; Godlike in nature; perfect in His love; Our Redeemer; Our Saviour; the immaculate Son of our Eternal Father; the Light, the Life, the Way.

With all my soul I know that death is conquered by Jesus Christ.

Because our Redeemer lives, so shall we!

Once in the pauses of our whispered talk
I heard a something on the garden walk.
Perhaps it was a crisp leaf lightly stirred—
Perhaps the dream-note of a waking bird.
Then suddenly an angel burning white
Came down with earthquake in the breaking light,
And rolled the great stone from the Sepulcher,
Mixing the morning with a scent of myrrh.
And lo, the Dead had risen with the day:
The Man of Mystery had gone His way!

Years have I wandered, carrying my shame;
Now late the Tooth of Time eat out my name.
For we, who all the Wonder might have told,
Kept silence, for our mouths were stopped with
gold.
—Edwin Markham.

"Nay, Speak No Ill"

by J. Spencer Cornwall

"NAY, Speak No Ill" is not a hymn in the true meaning of the term in either text or music. A true hymn is characterized as a "song of praise or adoration to Deity." The words of this poem are not in this category. The music of the piece is similar to a ballad song form. The text falls into two divisions of diverse mood, and the music has been written in conformity with these two basic moods. The music written to the line, "Nay, speak no ill; . . ." is serious and telling, whereas the music written to "Full oft a better seed is sown . . ." is exhortative.

Notwithstanding the fact that this song is in no wise a hymn, its inclusion in a hymn collection is fully justified by its impressive exposition of a most important maxim of Christian conduct.

Music enhances the meaning and import of the text of a song. This is particularly true of this selection. To sing the words is more impressive and lasting in effect than if they are merely spoken.

"Nay, Speak No Ill" has come to us anonymously. Someone at some time allowed it to be printed without the names of the writer of the words or the composer of the music. Many things of great worth have come to us likewise.

"Nay, Speak No Ill" is not written in elegant verse, but in simple, understandable lines. The message is never beclouded by subtlety, but is always forthright. The import of the entire poem can be summed up in the two lines: "For, if but little good is known, Still let us speak the best we can."

For a moment let us examine the antithesis of kindness—unkindness. Unkindness in either words or actions produces resentment, resentment produces ill-will, and ill-will leads to strife. The idea of people "getting even" with each other for either real or fancied wrongs defies material or any other kind of balancing. A person does a wrong to another, and the other person retaliates. Is the status of Christian conduct between the two now balanced? Rather, the hope of reconciliation is even further removed.

The kind word alone can leave no sting and can be balanced only with more kindness. A kind word or act produces friendliness, and friendliness in man produces brotherhood, and brotherhood leads to peace; when peace is established, God's kingdom is at hand.

Probably all of us, at one time or another, have

suffered the sting of the unkind word or act. So lasting has this sting been at times that many people have carried it throughout their lives. Our faith in an eternal justice, however, declares that all such instances will be righted sometime, somewhere. Nevertheless, in the logic of peacemaking, the sorrows we have felt through unkindness should be a reminder to all of us not to inflict a similar unhappiness on others.

*Then speak no ill, but lenient be
To other's failings as your own.
If you're the first a fault to see,
Be not the first to make it known.*

The little-practiced principle of turning the other cheek comes into being in these situations. How much conflict could be avoided if this principle were applied as a rule?

. . . Behold [said the Lord], it is written, an eye for an eye, and a tooth for a tooth;

But I say unto you, that ye shall not resist evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.

. . . Love your enemies, . . . [said the Lord.] (3 Nephi 12:38, 39, 44.)

This song also exhorts us to "Be earnest in the search for good and speak of all the best we can." And again, "For life is but a passing day; no lip may tell how brief its span." There is no time in life for the multiple consequences and sorrows of unkind words and deeds. Kindness, on the other hand, could be a cure for many of the ills of the world—cynicism, bigotry, and selfishness.

Everyone feels happy after doing a kindness; and if these kind acts and words are continued, a chain of good feelings is started and soon a habit is formed.

But now (and this is most important) to "sow the better seed" and to "choose the kinder plan" only on occasion, even with the great good that comes therefrom, are but by-products of a striving for the ultimate end. The expressions we often hear, "He is the kindest man I know," or "A friendlier woman I have never met," epitomize the real goal to be reached. A person is kind either by nature or by determination. "Be ye . . . perfect . . ." (Matthew 5:48) is the Master's command, and kindness is one of the greatest attributes of perfection. If we are remiss in this important respect, we can improve by following the simple admonition of our song: "Nay, speak no ill."

(For Course 8, lesson of June 10, "The Third and Ninth Commandments"; for Course 2 teachers, lesson of July 8, "Saying What Is True Makes Everybody Happy"; for Course 18, lesson of July 8, "Love"; for musicians; and of general interest.)

Discipline by Positive Example

Main Idea: A family member's total behavior in the home is a powerful influence on the behavior of other family members.

There are two words of utmost importance for the home which are often considered in a limited way. These words are "teaching" and "discipline." Teaching is sometimes thought of as "telling." Sometimes a parent says, "I just don't understand why our son behaves the way he does. We have certainly told him how he should act." Certainly, discussing a given subject is part of the teaching process; but as far as the Gospel of Jesus Christ is concerned, teaching in its ultimate sense has only been accomplished when the teacher (or parent) and the student (or child) understand and live the principles of the Gospel. In a similar way, the word "discipline" has a limited meaning for many people. Often discipline is thought of in its negative sense. For example, a child does something which is unacceptable to his parents; and they do something to punish him. But discipline should include positive as well as negative aspects. In fact, discipline might be said to be any action which one takes toward another to influence that person to behave in an approved manner. It would mean training that develops self-control, good character, or orderly conduct. (See "Nephi Obtains the Precious Record," page 127.¹)

It thus becomes clear that one's total actions, in addition to one's words, are of importance in influencing another individual. Consider the following things that may happen in a home. Supposing someone calls on the telephone and asks for Dad. Supposing he is busy or for some other reason does not wish to talk to this individual and, therefore, says, "Tell him I am not in." Supposing further that a young child hears this. What impression do you think this has upon the child? Could he not think that lying under certain circumstances is justifiable?

Recently a man and his 9-year-old son were driving down the highway on a Sunday morning to go to Sunday School. The boy was watching out of the window and said to his father: "Dad, it says that the speed limit is 40 miles an hour and you are going 50." The father said: "But son, we have to go 50 or we will be late for Sunday School." Again,

what do you think the son might have concluded from this incident?

A recent case study revealed that in a given family the father had the habit of shouting at his children. It was also discovered that the grandfather had shouted at the father and other members of his family. Finally, it was found that the great-grandfather had treated the grandfather and his brothers and sisters in the same fashion. It is quite probable that some of the children of the father will shout at their children.

Another case study revealed a family of 15 children in which 8 were sons. All of these sons are grown and have families of their own. In each case, they have achieved excellent relationships between themselves and their wives and their children. They were all brought together and asked why they got along so well together. They were unanimous in agreeing that it was the example of their mother and father. One of them said: "From the time that we were children, Father and Mother used the 121st section of the Doctrine and Covenants as their chief guide in rearing their children. There was no master-slave principle used by our parents in disciplining us. They had respect for each one of us as human beings and as children of our Heavenly Father. They systematically taught us the principles of the Gospel.

"For example, even when we were children and they wanted us to do something, they said 'Please' and 'Thank you.' There was no shouting in our home."

When a child comes into the world, he learns many things by imitating the behavior of other people, especially the behavior of his parents and brothers and sisters. (See "We Learn To Choose the Right," page 142.) Someone has said that out of the mouths of children come words their parents never should have spoken; but it need not be this way. Each member of the family might ask himself whether his behavior is worthy to be imitated. It is often useful for the family members to take an inventory of themselves and ask themselves the following kinds of questions:

1. Do we regularly study together the basic teachings of the Gospel of Jesus Christ?
2. What kind of television programs do we regularly see? Are they the kind the Saviour would like us to watch?
3. Do we comment on the good characteristics of our neighbors?

¹(For Course 25, lessons of May 6 and 13, "Understanding the Adolescent"; for Course 26, lessons of August 12 and 19, "Characteristics of a Mature Adult"; and for home use.)

²Titles and page numbers in parentheses indicate supplementary articles in this issue.



When a child comes into the world, he learns many things by imitating the behavior of other people, especially that of his parents.

Suggested Agenda for Home Evening

Prayer.

Hymn: "God of Power, God of Right," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 36.—Family.

Discussion: What each family member learned in his last Sunday School class and how he will apply it in his life.

Musical Number.

Lesson: "Discipline by Positive Example."

A. Where practicable, let each family member observe his own behavior for a few days. Let him write down the things he has done in the home which have irritated others. On the other hand, let him list the things that he thinks were beneficial to other family members. Perhaps after this has been done, the family could meet together and discuss these items. If it is done in a spirit of friendship and love, it might be a useful means of eliminating some undesirable behavior patterns.

B. A wise father once said that if one cannot say anything good about another person, he should not say anything. Sometimes in considering a person for a given position, it is necessary to discuss his weaknesses as well as his strengths; but, generally speaking, what does each family member do in discussing others? Does he see primarily the weaknesses of others, or does he primarily see their good qualities?

C. Read Doctrine and Covenants 121:34-46.

Hymn: "Little Things," *The Children Sing*, No. 92.—Children.

Scripture Memorization: The family will memorize Doctrine and Covenants 121:41-43.

Activity: The flannelboard story, "Nephi Obtains the Precious Record," page 127, may be told. The discipline value of the examples set by Lehi and Nephi should be discussed.

Hymn: "We Are Sowing," *Hymns*, No. 192.—Family. Prayer.

4. Do we read some informative books about great people in the history of our country?

5. Do we regularly have good music in our home?

6. Do we help each other with our problems in school or elsewhere?

7. Do we pray together?

8. Do we basically have a feeling of love for one another; and is there a tinge of sadness when we realize that the children will be getting married at the age of 20-25, on the average, and leaving the parental nest?

By sitting down and reflecting upon one's behavior in the family, one can discipline himself in such a way that his total behavior will reflect the basic teachings of the Saviour; and, thus, he will be a powerful influence in helping others to acquire those same characteristics.

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The Samaritans

ANCIENT AND MODERN

by Russel B. Swensen*

INTERGROUP prejudice and hatred have been among the great curses of mankind. One of the most bitter and long-sustained examples of this was the mutual hostility between the Jews and Samaritans at the time of Jesus. It rivaled the intensity of feeling and explosive hatred which exists between modern Israel and the Arab nations. Although some of its roots were due to political conflict between the Hebrew kingdoms of Israel and Judah in the distant past, the primary causes were religious. To the Jews, the Samaritans were an apostate sect which had separated from the true faith. They were more despised than the pagan gentiles. It is interesting to note that the Samaritans are probably the oldest dissenting sect which exists today.

An exhaustive study has been made of their sacred scriptures and the fragments of a former large body of religious literature and historical chronicles, which indicates that the Samaritans had a religion of high moral and spiritual qualities. Although it had distinctive ecclesiastical customs and emphases, it was remarkably similar in basic fundamentals to ancient Judaism. This high quality of religious and moral life is attested by the New Testament. According to the *Gospel of John*, the Samaritans proved to be more receptive to Jesus' message than the Jews were. The most sublime personification of brotherly love is portrayed by the "Good Samaritan" parable.

Capture of Samaria

The name *Samaritan* came from the land of Samaria, which was named for its great city, Samaria. This city was the capital of the territory of the Ten Tribes, which was known as the kingdom of Israel. In the eighth century B.C., Israel rebelled against the sovereignty of the great military empire of Assyria. As a result, Israel was subjugated and Samaria was captured by Sargon II in 722 B.C. According to that king's record, he deported 27,290 inhabitants from Israel to Mesopotamia. He transported back to Israel people from Babylon and other parts of Mesopotamia. Jewish tradition asserts that these immigrants were numerous and polluted the purity

of the Israelite stock by intermarriage. Moses Gaster, an eminent Semitic scholar, thinks that they were probably military colonists placed in strategic places to guarantee order and obedience. This was a typical method of Assyrian imperial policy. Gaster thinks that the traditional account of many mixed marriages has been greatly exaggerated by the Jews. According to him, anthropologists find the modern remnant of the Samaritans who never left Palestine to be a more pure Israelite type than the Jews of today whose forefathers were scattered in many parts of the world.

Religious Opposition

Religious differences between Judah and Israel occurred when Hezekiah, king of Judah, in the time of Isaiah attempted to make the people of Israel forsake their local sacred shrines and worship in the temple at Jerusalem. More acute friction resulted when the returning Jews from Babylon attempted to rebuild the temple under Zerubbabel. But the intrigues of the Israelites of the north (now identified as Samaritans) in the court of the Persian king delayed this project for a few years. Almost a century after the temple foundations were laid, the walls of fortification around Jerusalem were rebuilt in spite of Samaritan opposition and armed violence. The Samaritans feared that the revival of Jerusalem as a religious and military center would diminish the importance of Samaria.

When Ezra began his great ecclesiastical and social reforms by forbidding marriage between Jews and Samaritans and by demanding that those who had contracted such marriages should divorce their consorts, a real crisis occurred. The son of the Jewish high priest had married the daughter of the Samaritan leader. Many rich and important Jews had also contracted similar marriages and refused to dissolve them. Some scholars see in this defection of the son of the high priest the origin of the Samaritan claim that their high priests were directly descended from Aaron. They also think that the Samaritans acquired at the same time their canon of scripture which is similar to that compiled by Ezra.

The Persian rule over Palestine ended in 332 B.C., when Alexander the Great acquired it. His successors, Greek kings of Egypt and Syria, lost control in 142 B.C., when the Jews achieved their independence under the Maccabee dynasty. A king of this family, John Hyrcanus, besieged and conquered the city of Samaria and demolished the Samaritan temple on Mt. Gerizim. Under Roman rule, Samaria was rebuilt. During the reign of Herod the Great, it was richly embellished by a lavish building program featuring Greek architecture and

(For Course 12, lesson of June 17, "Jesus and the Samaritans"; and for Course 10, lesson of July 8, "Who Is My Neighbor?")

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renamed Sebaste, the Greek name for Augustus, the great Roman emperor.

After the Jewish revolt of A.D. 66-70, the Samaritans rejoiced at the destruction of Jerusalem and its great temple. But they too suffered severely at the hands of the Romans, who considered them to be another Jewish sect. They also suffered extremely from the Jewish revolt of 131-135, which caused the Romans to inflict great reprisals on them as well as the Jews. Large quantities of their writings and religious literature were destroyed. Their places of worship were torn down, and their political and religious prestige suffered an extremely acute decline. They never recovered from this disaster. Although they suffered much persecution from the Christian emperors of the Roman Empire, they never migrated from Palestine. In 1925 there were only 170 of them left in the small city of Nablus, the site of ancient Shechem.

Devotion to the Pentateuch

The religious ideals and convictions of the Samaritans are solidly related to their canon of inspired scripture, the *Five Books of Moses* or the *Pentateuch*. These scriptures are preserved in an archaic Hebrew form and in an Aramaic translation or Targum. The Samaritans believe that every word of the *Pentateuch* was dictated by God to Moses. They had a most fervent devotion to it as an expression of divine will. Moses, the inspired revelator of the Law or way of life prescribed by the *Pentateuch*, was the greatest by far of all the prophets in their eyes. Abraham and other Hebrew prophets were relegated to a very inferior position in comparison with him.

Another great authority in Samaritan religion was their priesthood. They claimed that their high priests were descended directly from Aaron through his oldest son and that the Jewish priesthood came from a junior line. They maintained that the Jewish priesthood became corrupted by the weakness of Eli and the wickedness of his sons at the sacred shrine at Shiloh during the youth of the prophet Samuel. The Samaritans had auxiliary priests of Levitical descent to assist the high priest. They officiated at the religious festivals, performed ecclesiastical ceremonies, and conducted their worship services. They were authoritative interpreters of the sacred Law of Moses, the *Pentateuch*. Their interpretative commentaries were extremely literal and brief. There was little of the vast and complex commentaries of the Law which the Jewish rabbis developed in their Oral Law and the *Talmud*, characterized by profound insight and subtle reasoning designed to expand the Law so as to meet effectively the vastly increased scope of human problems.

They believed that the temple of God should be built on Mt. Gerizim near Samaria, a belief indicated by the woman of Samaria in her conversation with Jesus. (See *John* 4:19-26.) The tenth commandment of their *Pentateuch* had an emphatic injunction to do this. According to their tradition, Abraham, Moses, and Joshua had worshiped there. The bones of Joseph were buried nearby. Their traditions claimed that the Garden of Eden had been there and that Adam, the first high priest, had built an altar on Mt. Gerizim. Although their temple was destroyed many centuries ago, they still celebrate their Passover on that sacred spot.

They look forward to the coming of a prophet like Moses, the Restorer, who will initiate an era of righteousness and proper ecclesiastical observances—a period called the "Divine Favor." After this prophet's death, a period of evil will result until the resurrection of the dead and the final judgment occur. The great judgment will be followed by divine rewards and punishments for each according to his merit. These are not portrayed with the vivid and often fantastic imagery of the Jewish concepts and traditions.

The Samaritans had a high concept of the awful majesty and absolute unity of God. God was to be worshiped primarily by living a rigorously moral and upright life and by strict compliance with ecclesiastical observances. According to a great rabbi, the son of Paul's teacher, Gamaliel, "Every command the Samaritans keep. They are more scrupulous in observing them than Israel."

Religious Observances

Their religious festivals and customs were similar to those of the Jews. They observed the Sabbath, the Passover, the Day of Pentecost, the Feast of Tabernacles and the Day of Atonement. They required circumcision, tithes, temple tax, and observance of the Mosaic dietary code. They had a worship service which featured prayers, hymns, and reading from scripture. They had a horror of idolatry and pagan religious influences. Accordingly, they showed less Hellenistic and Persian influence in their religion than was the case with ancient Judaism.

In summation, it can be seen that the Samaritans were devout and moral, but very conservative and legalistic in their religion. Gaster thinks that instead of being a sect derived from Judaism, basically theirs was a parallel, not a dependent religious development. However, they represent a continuation of many religious influences from the Judaism of Ezra and the rabbis.¹

¹Reference for much of the information in this article is from Moses Gaster, *The Samaritans, Their History, Doctrines and Literature*, 1925; the Oxford Press, London, England.



A SEARCH FOR FAITH AND KNOWLEDGE

Compiled by Wallace G. Bennett

Compiler's Note: The following excerpts from *In a Sunlit Land*,¹ the autobiography of the late Elder John A. Widtsoe, illustrate how this great scientist, educator, and Church leader constantly sought faith and knowledge throughout his life.

“FROM my earliest youth, education became my objective. And, there was a real relish for learning in my soul. In a little, red diary from Jan. 28, 1888, to June 7, 1891, there is a constant cry and prayer for more education, high school and college. That urgent desire made educational achievement more easily possible.

“Success comes more certainly where it is preceded by strong desire. They who fail have a weak, wavering, feeble desire. Indeed, success may be foretold by the strength of desire. If it is a tidal wave, backed by action, success comes begging for acceptance. (19)”

“The love of reading has been with me from my boyhood. To leave the routine of the day for a visit with great minds has ever been a delight. Throughout the years the books have accumulated; and, though I have given away hundreds, they yet crowd

¹(For Course 25, lesson of June 3, “Faith and Intellectual Maturity”; for Course 18, lesson of June 3, “Conviction”; and for Course 28, lessons of April 1 and 8, “Faith.”)

²John A. Widtsoe, *In a Sunlit Land*, 1952; published by Milton R. Hunter, G. Homer Durham, Salt Lake City, Utah.

³Numbers in parentheses indicate pages quoted from the book.

shelves, tables, and room after room in home and office. (20)

“I revelled in the new knowledge which every day brought. I worked hard, often far into the night, but I had rich reward. The world changed as under a magician’s wand. Mountains and valleys, light and darkness, trees and flowers, the things of every day use, our speech and thinking, had a language of their own, which I learned to understand. I lived in a new world. By education, properly used, the peoples of the earth will find their way to progress. When, in my second year, I was trusted to teach the beginning class in algebra, I felt that I was on my way to my destiny. (22)

“Theology became our best loved subject [at Brigham Young College]. It formed our outlook upon life, and made us more sensitive to right and wrong. It shaped our characters and conduct in life. From my own experience and from the observation of the lives of those who have had parallel training in secular and sacred subjects, I have been throughout life an unchanging, firm believer in religious education for youth. (24, 25)

“I was leaving for Harvard University [June 13, 1891]. Fifteen hundred dollars lay in the bank to

my credit, on which I had agreed to pay twelve per cent interest. Some of it was obtained by mortgaging our little home, and the remainder from notes signed by five friends who believed in me and gambled on my future. (26, 27)

"My self-study, resulting successfully at the fall examinations, taught me the possibility of education without a teacher, if one has some degree of preparation, and power of application. (30)

"During the summer, and after much prayerful meditation, I had decided to follow the prescribed course in chemistry. (31)

"A course [at Harvard] with the great Josiah Royce failed to convince me that all things had existence only in the human mind. (34)

"At that time [at Harvard] I was having my religious battles. Was Mormonism what it pretended to be? Did Joseph Smith tell the truth? I read, listened, compared, thought, prayed. It was a real search for truth. Out of it in time came the certain knowledge that the Restored Gospel is true and that Joseph Smith was indeed a Prophet and restorer of the simple true Gospel of Jesus Christ. There has never been any doubt about it since that time of deep study and prayer. I must confess that in finding my way to spiritual truth, Dr. Cooke's steady certainty of the pre-eminence of religion was a great help. Remember, in that day materialism was the order of the day, and permeated every classroom. I owe much to Josiah Parsons Cooke." (37)

Dr. Widsote was graduated from Harvard *summa cum laude*: with highest honors. He frequently wrote for school publications.

"On the fiftieth anniversary of our graduation (1944), I attended a class reunion. . . It was delightful to meet some of the old friends—nearly one half of the class had survived. Many had risen to real distinction. But, when I saw the manner of their lives, the manner of the world, I was happy that the Gospel had found me. (40)

"One does not need to be intolerant to cling firmly to his beliefs. (47)

"My Church duties were not forgotten [while an instructor at the Agricultural College of Utah in Logan]. It was good after the several years away to be again in an organized ward and under stake direction. I was the first assistant superintendent in the ward Sunday School. . . I had always been a careful Word of Wisdom keeper, and now that I began again to earn, I learned the strength that comes to the man who pays tithing. In short, I enjoyed my Church work.

"The Gospel impressed me as the foremost, all-encompassing system of truth. I liked to discuss its many implications. At length I organized a group of my truth-loving friends, eight or ten of us,

to spend one evening a week at my mother's home, in the study of the Gospel." (50)

Soon after this class was organized, Elder Widsote was asked by his stake president to become instructor of an elders quorum in order that a larger group might benefit from his Gospel scholarship.

In 1899 Elder Widsote received his Master of Arts and Doctor of Philosophy degrees at the University of Goettingen, Germany. He passed his final examinations *magna cum laude*: with high honors. On passing this milestone, he wrote: "I recognized that my four years of diligent work at the Agricultural College of Utah, with the several research publications of that time, had served me well in securing the coveted degree. And I never forgot God's help for I had always placed my needs before Him. (57)

"During this sojourn in Europe, I gathered technical experience everywhere. I met many persons of note, learned many of their views. One of the products of my labors was a world view of scientific endeavor. Such knowledge gave courage to undertake the probing of nature for her mysteries. (60)

"Breadth of vision and tolerance have been one result of the missionary system of the Church. It has given the people a cosmopolitan outlook, which has done much to enable them to live happily wherever they may be placed. (61)

"We were the only Latter-day Saints in Goettingen. Now a branch is organized there. Every Sunday the three of us, Lucy [Emma Lucy Gates Bowen, Elder Widsote's wife's sister], my wife, and I, took an hour and a half for worship. We sang, prayed, partook of the sacrament, and studied the Gospel. The minutes of these meetings, kept by Lucy, show that we were regular and diligent in our worship. This practice kept us spiritually fed, and made the week's work easier to do. Students away from home often drift away from the best in life, because they do not observe Sunday worship. No one is too busy, if he really desires happiness in life, to give a few hours a week to the Lord. I know that our Sunday meetings did much for us, though alone in our faith in the city." (67)

In these excerpts, we see how Elder Widsote grew in faith and knowledge throughout his earlier years until he had his doctor's degree. Of his faith at the time of his call to the apostleship, he wrote the following:

"Since my boyhood I had known the Restored Gospel to be true. In my college days I had subjected it to every test known to me. Throughout my life it had made the days joyous. Doubt had fled. I possessed the truth and understood, measurably, the pure and simple Gospel of Jesus Christ.

"I had studied the Gospel as carefully as any science. The literature of the Church I had acquired
(Concluded on page 140.)



DR. FLETCHER

FAITH IS A GIFT OF GOD

by Harvey Fletcher

JESUS used the phrase, "O ye of little faith," in talking to those who were wavering in their faith. This phrase occurs five times in the gospels. Similarly, the phrase, "Thy faith hath made thee whole," seemed to be a favorite when He saw one who had great faith in Him as the great healer of the sick. Luke tells us that Stephen was "... a man full of faith. . ." (Acts 6:5, 8.)

We see from these passages that faith is some attribute of man which can be had in greater or lesser abundance.

The *Epistle to the Hebrews* says that "... Faith is the substance of things hoped for, the evidence of things not seen." (*Hebrews* 11:1.) The question we are to discuss is how to find this substance and increase its quantity in our souls. We may have faith in many things, such as faith that life has purpose for us, faith that our friends will succeed, faith that we can do a given task today, etc. Our discussion here will be limited to faith in God. *Hebrews* also says, "... Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (*Hebrews* 11:6.)

Works

In some respects, Paul seems to place a greater emphasis on the role of faith than on works in bringing salvation. This will be seen from the following quotations:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. (Ephesians 2:8, 9.)

But Israel, which followed after the law of

(For Course 4 teachers, lesson of July 22, "Faith and Repentance"; for Course 18, lesson of May 6, "Adventure," and lesson of June 3, "Conviction"; for Course 25, lesson of June 3, "Faith and Intellectual Maturity"; and for Course 28, lessons of April 1 and 8, "Faith.")

righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. . . (Romans 9:31, 32.)

On the other hand, James states:

Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. But wilt thou know, O vain man, that faith without works is dead? For as the body without the spirit is dead, so faith without works is dead also. (James 2:17, 18, 20, 26.)

Love

Paul placed another attribute of man even above faith — namely, charity or love of neighbor — for he says:

"... Though I have all faith, . . . and have not charity [Christ-like love], I am nothing." (*I Corinthians* 13:2.) So we see there are three words — namely: love, works, and faith — standing for important attitudes and practices of man that are very closely interrelated. Let us see if we can find these relationships. An analogy in the physical world may help us.

A body is said to be in equilibrium when all the forces acting upon it are balanced so that no motion will result. It is in *stable* equilibrium if, when it is displaced a small amount from its position of rest and then left free, it will return to its original position of rest. The following are examples of stable equilibrium: (1) A weight hung by a string. If the weight is displaced from its position of rest, it will oscillate two and fro and finally come to rest in its original position. (2) A chair or other piece of fur-

niture having three or more legs or supports. If you tip it a small amount, it will return to its original position of rest. You can stand it on one leg if it is balanced perfectly. In that case, any small displacement would cause it to fall. Such an equilibrium is called *unstable* equilibrium. In such a condition, any small displacement causes the object in unstable equilibrium to move until it finds a position of stable equilibrium.

Let us make an analogy of spiritual things with the three-legged stool. We will give the legs of the stool the names "faith," "love," and "work," respectively. If we try to live our religion by developing just one of these, it is like trying to stand the stool on one leg. Even if the other two are developed somewhat but are represented by short legs, then the stool will stand lopsided, and a very little disturbance will upset it and cause it to fall. And so it is in our spiritual lives. The activities and attitudes represented by faith, love, and work, must be developed together if we are to achieve a *spiritual equilibrium* which will withstand the shocks that are bound to come through life's experiences.

Some students who are going to school under heavy expense think they must do all work and forget kind deeds and helping others for the present. Also, they let down on their Church work for similar reasons. The legs of works and love become shorter, so their spiritual stool sits leaning steeply to one side.

When in this precarious equilibrium, new information may come to the student which seems to contradict his religious training and bowls him over. Or when he least expects it, one of his family or a friend is taken by death. He is knocked from his position of spiritual equilibrium and tumbles around for some time before reaching another position of equilibrium.

Keeping Spiritual Balance

If this is true, how can we cultivate these three qualities so as always to have our spiritual equilibrium? They are not independent of each other, but they react on each other. I have sometimes com-

pared this reaction to a regenerative circuit in electronics.

This is illustrated in the first diagram. We start with a little faith in God and humanity. This stimulates us to do some serious work both in the Church and in our daily work. This kind of work gives a satisfaction and makes us feel good. We feel so good that we go out and do something for others, say a kind word to our family and friends, and in general reach toward those Christian virtues which are the real ingredients of love, namely: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity, and honesty.

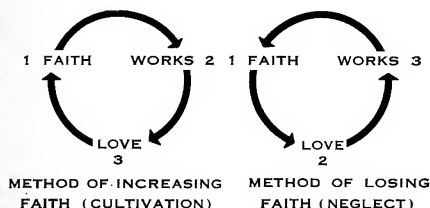
These acts and attitudes increase our faith in the good things of life, which necessarily implies an increase in our faith in God, who is the giver of all good things. We thus feel so good that we must give thanks to someone. This leads to a prayer of thankfulness to our Heavenly Father, and we humbly ask for further guidance. Have you not noticed that in fast meeting those who bear their testimony for the first time usually make it a prayer of thankfulness for all their blessings?

Then we start the second clockwise trip around the circle with an increased faith, which moves us to do more work, especially of a religious nature. This again actuates us to do more acts of love, and thus we arrive at the end of the second trip with still more faith, and then we can pray sincerely with a glad heart and bear our testimony of the goodness of God. This continues until we reach a spiritual equilibrium. This is a state God would have us all in, for it makes life a joy in living, and we are in a position to use our talents for the betterment of mankind. *The extent to which this is done is a measure of our success in life.*

Losing Balance

In a similar way, if we are not careful, we can lose our faith and move toward unstable equilibrium, falling into misery and despair as illustrated in the second diagram.

We start out with the same faith as in the first example. But we begin to show less appreciation and love for the Lord, and we do not feel so kindly toward our family and neighbors. Then we neglect our Church, skip our family prayers, etc. This starts a soul shrinkage. We arrive at the end of the first circuit having less faith than at the start of the first trip. So each counterclockwise trip finds us with less faith, less acts of love, and less good works, until we find ourselves without a testimony and with a hatred in our hearts toward mankind. We work only because we need food to eat, clothes to wear, and a place to



shelter us from the weather. We begin to wonder if life is worth living at all.

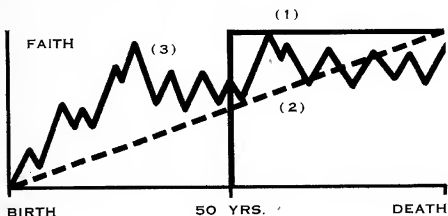
Restoring Balance

It is realized that this is just an analogy, and life is not as simple as pictured; but I hope this will help to show the process that leads to happiness and contentment and the process which leads us down into despair. If one finds himself getting into the downward spiral, what can he do to break the downward trend and cause the process to be reversed? Sometimes it takes a miraculous manifestation, as was the case of Alma the younger and the sons of Mosiah. The first step toward reversing the spiral is a consciousness that one is on the downward spiral. Then probably the next step is to increase the amount of his daily work and his Church work. Then by his will power, he can make himself do some of the kind things, be more polite, increase his tithes and Church offerings, and refrain from some of his evil practices. Soon he will have the spiral reversed.

There are many things implied in the above discussion which are not directly stated; for example, the oft-quoted statement, "If any man will do his [God's] will, he shall know of the doctrine. . . ." (*John 7:17.*) Also, as implied above, prayer is an important factor in the quest for faith. But one could ask, "Does prayer bring faith? or does faith bring prayer?" This is like asking, "Which comes first, the hen or the egg?" In either case, one cannot exist without the other.

Faith Fluctuates

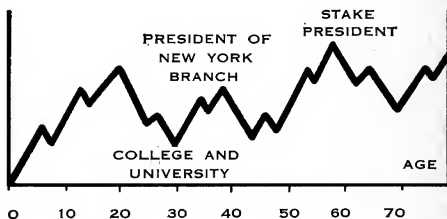
As we journey through life, we know that this precious substance in us called *faith* becomes greater or less as we go through various experiences. Some persons believe that we have faith or we do not have faith, and that is all there is to it. It is a none-or-all proposition; there is no quantitative measure of it. This is contrary to our experience and also to the scriptures. We do have more faith and then less faith as we pass through this life.



In the above diagram there are three faith-lifelines illustrating men's opinions of the different types

of faith-lifelines. The first (1) shows such a line as visioned by a convert at a revival meeting. He has no faith before the meeting and a perfect faith thereafter, which means he is saved from the time his line goes vertical and then throughout eternity. It is hard to believe there can be such a sudden change in any person's faith.

Lifeline (2) gives a picture which many good Latter-day Saint members believe is the normal lifeline. Our faith starts when we are little children and gradually grows into a perfect faith as we grow older and wiser. In my opinion, if one were perfectly honest with himself, he would realize that his faith fluctuates (3), being influenced by the experiences which he has in life. A detailed picture would show that for most of us, our faith goes up on Sunday and gradually settles back during the week, unless we have an unusual spiritual experience which may make it jump up or be depressed. For what it is worth, I am giving below an estimate of my faith at various stages of my life.



This illustrates the undulating nature of faith. I have no way of knowing whether this is typical or not, but I am quite sure that the depression during college and university training is real. If it is, it is important to recognize it as a fact. For it is the principal aim of the Church to keep this faith-lifeline as high as possible.

A good example of this undulating character of faith is the life of Peter as described in the New Testament.

His undulating faith is hinted at in the following passage when Jesus said, "... Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: ..." (*Luke 22:31, 32.*)

The following passages from Mark, who apparently learned the Gospel directly from spoken words of Peter, illustrates Peter's periods of weak faith and of strong faith.

Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into

the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. (Mark 1:16-18.)

Peter followed no doubt because he thought Jesus was a great leader. Verse 37, "... All men seek for thee," shows this.

Perhaps conflicts began to arise in Peter's mind. How could this humble Nazarene ever be king of the Jews? He even rebuked the Saviour for saying that He would have to suffer and be killed, for Peter thought that Jesus should be master of all men in a physical as well as a spiritual sense (and perhaps he was ambitious to be there and to receive some of the glory of men when that triumphal day came). The Saviour's reply, "... Thou savourest not the things that be of God, but the things that be of men" (Mark 8:31-33), could apply to us in many of our actions. When it does, our faith is down.

Then again, hear Peter's strong declaration of his faith in Jesus: "... Although all shall be offended, yet will not I." (Mark 14:29-33.) The Saviour perceived that Peter was not yet strong enough to fulfill these words and told him that before the following night was over, Peter would deny Him three times. Mark tells in a graphic way how this prediction was fulfilled. (Mark 14:46-72.) It was only after Christ's resurrection that, for Peter, all else finally yielded to the testimony—the faith—that Jesus was indeed the Christ. Immediately after the crucifixion, Peter's faith was apparently down to a very low point, and he went back to his fishing.

In his sermon on the day of Pentecost (see Acts 2:1-36), Peter shows that the conflict in his mind about the Saviour's apparent failure to triumph over men was now removed. He realized now that both Christ's death and resurrection had been foretold. After this, his faith soared to great heights. Then he was able to do many of the miraculous things he had seen performed by the Saviour: healing the sick, miraculous delivery from prison, etc.

Peter thought that the Gospel message was only for the Jews, so new conflicts arose when Paul began converting the gentiles. Doubts arose in Peter's mind over this. It took a vision to convince

him of the universality of the Gospel, and this conversion was not sudden; but the *First Epistle of Peter* indicates that in his later life he was completely charged with the Pauline philosophy that the Gospel message was for all mankind. His works and his wonderful devotion to the cause of converting the world to Christianity testified to his faith and to the fact that he had resolved most of the conflicts in life that arise to lower one's faith.

Safeguards of Faith

When we realize this undulating nature of faith, we see the great wisdom of our Heavenly Father in instituting the Sabbath day and its sacrament meeting, family and individual prayers, and all the other Church activities for the purpose of keeping our faith at a high level.

But one asks, "Do you believe Paul when he says that faith is a gift of God?"

We answer "yes."

"Then why is all this discussion necessary about the quest for faith? God gives it to a man or does not give it to him and that is all there is to it."

"No! No!" we reply, "That is not all there is to it, because it is not an arbitrary gift. We are told, 'I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.'" (Doctrine and Covenants 82:10.)

So we see that this gift is not arbitrary and that the Lord is bound to give to those who diligently seek him and do the works of love and devotion as outlined above.

To know that God lives is the most important piece of knowledge in this world. So a companion to this statement is that the most important activity in life is an active climb along the trail of a quest for faith in God.

In conclusion, let us remember to do always the things that increase our faith in God, for this faith will resolve all the conflicts of our mind and soul. It will carry us through great sorrow, and even through the valley of death. Yet we will be untroubled and have no bitterness, but we will have a sweet peace of mind that all is well because God lives and life is eternal.

Well known as a brilliant physicist and a faithful Latter-day Saint, Dr. Fletcher has a remarkable list of accomplishments to his credit. He received his B.S. degree from BYU in 1906 and his Ph.D. degree from the University of Chicago in 1911, becoming the first physics student at the University of Chicago to receive "summa cum laude" honors. He was chairman of the Department of Physics at BYU from 1911 to 1916, and during this period he also served as president of the Utah Academy of Science. In 1916 he joined the Western Electric Company's engineering department, which later became a part of the famous Bell Telephone Laboratories. He was the first member of the Bell Telephone Laboratories staff to be elected president of the American Physical Society. He became the first president of the Acoustical Society of America and a member of the first

executive committee and co-organizer of the American Institute of Physics. He was appointed the first dean of the new College of Physical and Engineering Sciences at BYU and also served as director of research there. These two administrative positions were relinquished in favor of individual research and teaching. The following schools have awarded him the honorary Doctor of Science degree: Columbia University, 1935; Kenyon College, 1942; Stevens Institute of Technology, 1942; Case School of Applied Sciences, 1942; University of Utah, 1944; and BYU, 1954. His design of a five-track stereophonic system for the Hill Cumorah Pageant has been of great importance to the Church; and he will be recognized in the Sunday Schools as author of the Course 26 manual, THE GOOD LIFE.

JUSTICE FOR THE DEAD

by Elder ElRay L. Christiansen

Assistant to the Council of the Twelve and Coordinator of Temples

MAN is the ultimate of God's creation! To our Father in heaven, the human soul is more precious than all other existing things. The Gospel of the Lord centers all values in the welfare and the salvation of the human race. We are told in the Pearl of Great Price "... at a time when Moses was caught up into an exceedingly high mountain," (Moses 1:1), that the glory of the Lord was upon him and that he beheld the whole earth and all the inhabitants upon it. This must have been an awesome experience for Moses, for the record states that "... their numbers were great, even numberless as the sand upon the sea shore." (Moses 1:28.) As he looked upon the creations of God he pleaded with Him saying:

... Tell me, I pray thee, why these things are so, and by what thou madest them?

And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: For mine own purpose have I made these things. Here is wisdom and it remaineth in me. (Moses 1:30, 31.)

Then Moses was told that this world is but one of many worlds which have been similarly created—and all for the same purpose—namely, that the spirits created by God may be housed in physical bodies and then be given an opportunity to qualify, individually, for the greatest of all gifts of God, eternal life.

Now, of course, salvation may be had in varying degrees. All will be brought forth in the resurrection because Christ has redeemed all men from death through His great sacrifice and His redeeming power. All will live forever; but the place and the condition under which each will live is to be determined by the individual himself. Where we live there will be determined by *how* we live here. Resurrection comes to all, but the fullness of salvation must be earned through obedience to the laws and ordinances of the Gospel—all of them, including the higher ordinances of the priesthood which are administered in the temples of the Lord.

Since God is just, the divine plan of salvation includes the means whereby those who died without a knowledge of the Gospel may also be recipients

of its marvelous blessings—even the highest. That these are taught the Gospel in the world of spirits is made clear when we read *1 Peter 4:6*:

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

While the Gospel is being preached to the dead in the spirit world, those who hear it have the individual right to accept it or to reject it. However, inasmuch as God is just, the same principles and the same ordinances for salvation of the living apply also to the salvation of those who have passed away. Jesus said to Nicodemus, "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (*John 3:5*.) No distinction was made between the living and the dead.

Wilford Woodruff, speaking on this subject nearly 86 years ago, made a significant statement when he said:

God is no respecter of persons; he will not give privileges to one generation and withhold them from another; and the whole human family, from Father Adam down to our day, have got to have the privilege, somewhere, of hearing the gospel of Christ. . . They have to be preached to in the spirit world. But nobody will baptize them there and [therefore] somebody has got to administer for them by proxy here in the flesh, that they may be judged according to men in the flesh and have part in the first resurrection.¹

For good reasons the Lord has seen fit to place the responsibility of this program upon the living relatives. One reason for this is made plain when we read the words of President Brigham Young, spoken in 1854. Referring to those who have died without hearing the Gospel, he said:

You may ask if they are baptized there. No. Can they have hands laid upon them for the gift of the Holy Ghost? No. None of the outward ordinances that pertain to the flesh are administered there, but the light, glory and power of the Holy Ghost are enjoyed just as freely as upon this earth; and there are laws which govern and control the spirit world, and to which they are subject.²

¹Wilford Woodruff, *The Discourses of Wilford Woodruff*, 1946; Bookcraft, Salt Lake City, Utah; page 149.

²Brigham Young, *Discourses of Brigham Young*, 1925; Deseret Book Co., Salt Lake City, Utah; page 609.

(For Course 28, lesson of May 20, "Baptism for the Dead," and lesson of June 24, "The Plan of Salvation"; and of general interest.)

In order that the righteous dead may receive by proper authority the ordinances necessary for eternal life and be permitted to live forever with those they love and cherish, the Lord long, long ago promised to send from His presence one who held the necessary keys to seal on earth and have it ratified in the heavens.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4:5, 6.)

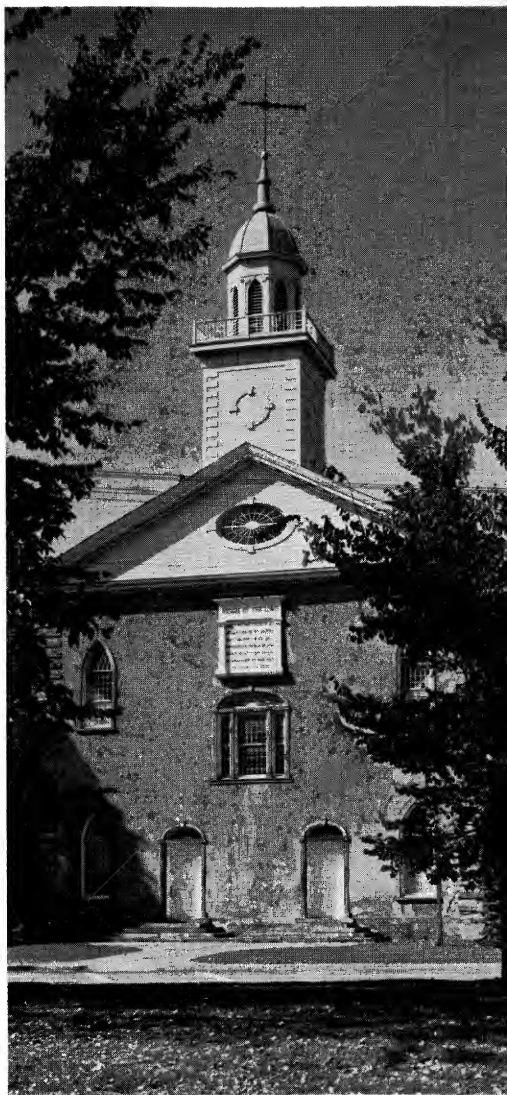
Elijah has come! In direct fulfillment of Malachi's prediction, the Prophet Joseph Smith recorded that on Apr. 3, 1836, after he and Oliver Cowdery had retired to the pulpit in the Kirtland Temple, the veils being dropped, they bowed themselves in solemn and silent prayer. He stated that after rising from prayer, a great vision was opened to both of them. Then he described the marvelous visitations of heavenly beings—each bringing certain essential keys and powers to be used in bringing about the purposes of the Lord. (See Doctrine and Covenants 110:13-16.) The record states that Elijah, the prophet, who in the flesh held the keys of the sealing power:

... Stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

Yes, Elijah has come! All about us we see the results of his mission. Genealogical societies found around the world, genealogical libraries, genealogical magazines, thousands of individuals engaged in research somehow miraculously motivated—all give certain evidence and testify to His coming. At the same time, the ordinance work administered in the temples has increased tremendously with each passing year. All this means that the living may be blessed as they make possible the redemption of those who have passed on, thus fulfilling one of the greatest prophecies ever uttered.

As Joseph Smith and Oliver Cowdery knelt together in prayer in the Kirtland Temple, the prophet Elijah appeared before them, bringing to them the necessary keys to seal on earth and to have this sealing ratified in the heavens.



Security Lives in the Heart

by Wallace F. Bennett

"Security Lives in the Heart." This is the title of an article by our beloved General Board Treasurer and United States Senator, Wallace F. Bennett, who has been an outstanding member of the Deseret Sunday School Union General Board since 1938. I am most happy to use Senator Bennett's article in this issue in place of my editorial and of the lead article for the Superintendents' Department.

This message was given to the National Association of Manufacturers in 1949, when the author was president of that group. Although given in the United States of America the principles contained in it apply to all free people.

—General Superintendent George R. Hill.

IF all the men and women in America, in Germany, in Italy, China, the whole world, could put into a single word their greatest need, their greatest desire, their greatest dream—that one word would be **SECURITY**.

After a generation and a half in which the world has fought two wars and is even now beset by terror, famine, cruelty, and suffering, it is not surprising that human beings everywhere wish they could wrap themselves in the warm cloak of security.

Even now in the USA, with all its material prosperity, men and women are wishing for security! But they are crying for security *without quite knowing what the word means*.

What is security?

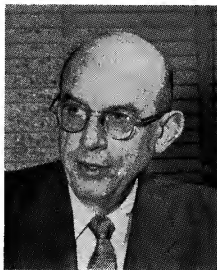
When is a man secure?

Security Is Not a Wall!

There were times in history when men thought security was a physical thing. The Chinese believed it was a wall. The French renamed it "Magainot Line." Some men today argue that it is an airplane, a guided missile, a bomb.

History proves that these are not and never were security. These are just things behind which men sometimes hide in fear.

(For Course 26, lesson of June 17, "Economic Security—the Productive Years," and lesson of June 24, "Economic Security—after Fifty"; for Course 18, lesson of April 15, "Truth," and lesson of May 27, "Self-Regard"; and for Course 25, lesson of June 17, "Free Agency and Freedom in a Mature Latter-day Saint.")



BROTHER BENNETT

No, security is not a physical object at all.

Nor a Law!

"Well, then," other men reply, "security is a law. If we could only get a law passed, there would be no more trouble."

Law, indeed! The Medes and Persians passed laws "which altereth not." Where are the Medes and Persians today? Where are their laws?

In 1934 people were convinced that the law tying U. S. currency to gold meant security. But laws can change overnight—and did. The U. S. went off the gold standard.

No, you cannot create security by law, either.

Security Is Not Money!

There are other men who say that security is money. "If only we had money, we would have no fear!" But money can be lost—and they know it in their hearts. Inflation lowers its value—and they fear this, too.

No, security is not spelled out in shiny coins.

Nor an Agreement!

"I know," a voice chimes in. "Security is a contract; that is what security is!" But which of us can contract to be alive tomorrow morning? How many treaties have been made between nations which those same nations did not eventually abandon or dishonor? How many contracts are broken?

You will not find security in a contract.

Nor Political Promises!

The most vicious definition of security is that which insists it comes with political power. This definition is vicious, because it can affect entire peoples, whole nations, even the course of history. "Vote for me, and I will take care of you," promises the office-seeker.

But there are other elections, other candidates, other promises, other privileged people. There is no security in the short-lived privileges that arise out of political power.

Security is none of these things.

What, then, is security?

Who, then, is secure?

The word itself will tell us what its meaning is. Let us spell it out, letter by letter.

S The first and fundamental letter discloses that security is primarily spiritual. Security lives in our hearts and cannot come to us from any material objects we may gather around us. Security is *inside*, not *outside*.

Over a century ago, the Mormons, driven out of Illinois, headed a thousand miles into a trackless wilderness to settle in the desert. As they marched, they sang, "... Come, come ye saints, no toil nor labor fear... And should we die before our journey's through, happy day, all is well." They carried their security in their hearts.

You have probably read the book or have seen the play or movie which described the Norwegian family living in San Francisco. They were always on the ragged edge of poverty, but Mama was holding a bank account in the "big bank downtown" for emergency. Emergencies came and were met, and the family never quite had to turn to the bank account for help. Yet just knowing it was there held them together and gave them courage, gave them inner strength. Years passed, and the children prospered. "Now Mama," they said, "we don't need to worry about living any more. You go downtown, take all the money out of the bank, and spend it on yourself." Mama smiled and said, "There was no bank account."

Security is a spiritual experience.

E The letter "E" in Security stands for expansion — material and spiritual expansion through individual enterprise.

What is security but a hope that in the future when you need something, it will be there for you? And in a world where the population is always expanding and where the material needs of every man and woman in it are also expanding, there can be no security without expanding production — more food, more clothing, more homes, more comforts.

The American enterprise economy which has produced more material goods than any people in history is expanding. It is dynamic. And it must continue to expand — to march forward. It cannot stand still, lest it drift backward and carry backward with it the rest of the world which looks to it for material assistance and spiritual leadership.

Even more important, expansion through individual enterprise applies to the *inner* security of every single individual. We progress by meeting challenges. We rise by overcoming difficulties. In the final analysis, security must be found within ourselves — in our own expansion — in our own growth — in richer, more meaningful lives.

C This letter stands for confidence, character, and courage. These noble words are the expression

of the inner strength—the spiritual strength—upon which our security must inevitably rest. Without these, no man can feel secure... no matter by what physical things he is surrounded.

U In the fourth letter we find a creed for every group of people today — "Unity through Understanding."

There is a force in the world today, more implacable, more ruthless than any in our time. It is dedicated to the theory of class struggle — devoted to the principle that men can be divided into hostile groups. Suspicious, unhappy, fearful, these defenseless groups can easily be destroyed. "First confuse, then divide, then destroy" — that is the technique that has succeeded in many parts of the world.

In the face of this force, free people cannot hope for security unless first they can come to *understand* each other, see their respective problems, pay heed to their mutual interests. And then — through understanding, tolerance and sympathy — find *unity* in the great common goal of free citizenship.

We must come to realize, once and for all, that there are no classes in countries such as America. We must stop capitalizing the words "agriculture" ... "labor" ... "industry" as though they were separate compartments into which we fall. Every worker is a capitalist, too. There is no distinct line between agriculture and industry. Men move from job to job freely — jobs in different fields. We are all producers and we are all consumers.

If we are to have security, either individually or as a nation in a troubled world, we must learn to understand and sympathize with each other.

R We have no *rights* without *responsibilities*. Americans are as free to think and say things as anyone, anywhere else in the world, and freer than most. But because they all have the privileges once reserved only for royalty, they must be careful not to use them so as to impose on the privileges of others.

Security comes with mutual consideration, with doing unto others as you would have them do unto you, with a felt responsibility for guarding the other fellow's rights.

I The letter "I" reminds each one of us to say, "I will remain *independent*. I will be an *individual* always. I have no security without my personal *integrity*."

A man who loses his self-respect, a man who surrenders his basic personal responsibilities and freedoms to another man or to a government, must live always in fear. The man who maintains his personal responsibility, like those who sang in the desert, lives securely — no matter what happens around him. (Concluded on following page.)

SECURITY LIVES IN THE HEART (Concluded from preceding page.)

T This letter can mean only one thing — Truth. This is the sum of the whole philosophy of freedom. The truth makes us free.

We believe in men. We believe that man is fit to weigh the facts, to balance his self-interest against the interests of others, and finally, to emerge with the right decisions.

Collectivism, no matter what brand — fascist or communist or socialist — does not believe in man. Collectivism believes that man is *not* by nature qualified to judge for himself. Collectivism believes that man must be lied to and led by the nose.

The philosophy and technique of the collectivist lie are besieging truth not only here, but everywhere throughout the world. We have seen the free people of Czechoslovakia attempt to compromise the truth of freedom with the lie of communism, and we have observed the tragic events that followed. We have recently seen strong and stalwart churchmen reduced to gibbering confessors.

Thus, the greatest dedication of free people today should be the dedication to the truth that lives in freedom, and the freedom that lives in truth. It seems, indeed, that truth and freedom and security are truly synonymous.

Y This letter points a finger at *you* — all of us. We are the only possible architects of security. *You* — all of us — must win this fight for security. *You* — all of us — must build your own *spiritual strength!* *You* — all of us — must be *enterprising*, and expanding. We must set our imaginations aflame. We must show initiative in making this world a better world for ourselves and others.

We must base our strength and energy upon a solid foundation of *courage* . . . back up that strength, that energy, with the mutual understanding that brings *unity* . . . temper that same strength and energy with a *felt responsibility* for protecting the rights of others.

Meanwhile, each of us must think for himself *independently*. We must weigh all the given facts against the touchstone of *truth*, so that we can reject all lies aimed at enslaving us.

And then, having found security, *real* security,

for ourselves, we will be able to provide the leadership which will help others up the same arduous path.

We Stand Challenged by the Future

Today the world challenges America to provide not only material assistance, but, more important, *spiritual leadership*.

In less than two hundred years Americans have built the greatest civilization in the world's history. The USA is the richest nation the earth has ever seen. Its people are more prosperous today, materially, than ever before.

Yet, in the face of everything, many of its citizens stand in fear of the very philosophy that made it great. Many of them feel insecure.

For some of them have lost faith in human nature.

For some of them have lost faith in freedom.

They have lost faith in these because they have lost faith in *themselves!*

Too many of us are tempted to turn back to the philosophy the American founding fathers abandoned when they fought the Revolution—the philosophy that weak, hopeless man must look to government for a solution to his problems. Too many insecure men have forgotten that government is only another man, or a small group of men, fully as insecure, as beset with doubts, fears, and selfish ambitions, as those very men who look rapturously to them for comfort.

It is time for these doubters, these people who are all too willing to give up their manhood and dignity, to turn to the faith that made America great; the faith in ourselves as individuals; the faith in mankind's high destiny; the faith in God, the Creator, who endowed us all with rights — with freedoms — that no man is privileged to surrender or to take away.

It is time, and more than time, for us to elevate our spiritual security to the same heights which Americans enjoy materially.

We can and must have the courage, the personal integrity and the love of truth to build our own security out of our own strength.

• • •

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Nephi Obtains the Precious Record

IN the city of Jerusalem, a long, long time ago, there lived a wonderful man named Lehi. He was a very choice person; and our Heavenly Father loved him and his family, most of whom were good people who tried at all times to obey God's commandments.

One day the Lord told Lehi to take his family and leave Jerusalem. Although Lehi did not understand why, he knew that our Heavenly Father must have a very good reason or He would not ask him to do this. Although he was wealthy, Lehi left all of his gold and other precious things in Jerusalem. All that he and his family carried with them were the things that they would need in their travels. They knew that there would be no houses in the part of the country to which they were going, so they took tents in which to live. [End of Scene I.]

As they came to a large river of water that ran through a valley, Lehi thought that it was a good place to pitch their tents, which they did. They were so grateful to our Heavenly Father for guiding them to this place that they knelt in prayer to thank Him. They were grateful also for the good care that He had given them thus far on their journey. Lehi named the river "Laman" and the valley "Lemuel" after his two oldest sons.

One night as Lehi lay asleep on his bed in the tent, he had a dream. In it God told Lehi to send his four sons back to Jerusalem where they used to live. They were to get a book there from a man named Laban. The book was written on pages made of brass.

This book was very precious. It told of God and of many wonderful things that He had done. It told the story of the people who had lived on this earth many, many years before. Our Heavenly Father wanted Lehi to have it and to take it with him wherever he went, so that his family could read what it said about God.

When Lehi told his sons what God had asked of them, Laman and Lemuel did not want to go back to Jerusalem on this errand. They were afraid that Laban would not let them have the book. But Nephi said that he was very willing to go. He knew that if the Lord had told them to do this, the Lord would take care of them and help them bring the book back safely to their father. When Lehi saw

what strong faith Nephi had, he was very, very happy. Laman and Lemuel finally decided to go with their younger brothers, Sam and Nephi. [End of Scene II.]

In a few days they were at Laban's home and it was decided that Laman should try first to get the book. When Laman asked Laban for the book, however, Laban grew angry and drove him away. Instead of trying again, Laman returned to his brothers without it. Some of the brothers felt that they should return to their father without trying again, but Nephi would not return without the book. He still believed that somehow they would get the book, if they only had faith enough to keep on trying. [End of Scene III.]

Next the brothers took gold and silver and other precious things from their old home to give to Laban in exchange for the book. Since Laban was greedy and unkind, he took these things from the brothers, then bade his servants drive them away with their swords. For a while Nephi and his brothers hid in a cave where the servants of the wicked Laban could not find them. [End of Scene IV.]

Laman and Lemuel were more cross than ever with their younger brothers and said and did many unkind things to them. But Nephi's faith in God helped him to be brave. He was kind to his brothers and forgave them. After Nephi had emphasized the Lord's power to help their group fulfill their task, the brothers decided to go with Nephi and try once more to get the precious book. As they neared the city, Nephi told his brothers to stay behind. He would go on alone.

It was night as Nephi started for Laban's house. As Nephi came near it, he saw a man lying on the ground. It was Laban. He was drunk with wine.

As Nephi stood looking at Laban, Nephi knew the Lord was helping him. He dressed in Laban's clothes and went to Laban's home to get the book. Nephi did as he was told. [End of Scene V.]

One of Laban's servants met Nephi at the door; and thinking that Nephi was his master, the servant gave the book to Nephi. [End of Scene VI.]

When the brothers saw Nephi coming, they were frightened, for he was wearing Laban's clothes and they thought he was Laban. Nephi, seeing their fear, called to them so that they would know who he was. As soon as they heard his voice, they returned to him to see what had happened.

Laban's servant was named Zoram. He had accompanied Nephi, and he was frightened and

(For Course 2, lesson of June 3, "We Trust Our Heavenly Father"; for Course 4, lesson of May 13, "The Value of Prayer"; and for Course 6, lesson of May 27, "Obedient—and We Find It Easy To Learn.")

worried when he saw that Nephi was not his master. He was about to run away when Nephi caught him. Nephi told Zoram not to be afraid since what they had done was in obedience to God's command. Then they invited Zoram to go with them where the Lord was guiding them. Zoram appreciated their invitation and agreed to go with Nephi and his brothers. [End of Scene VII.]

As they neared their father's tent, Lehi saw them and was overjoyed to find that they had the book.

That evening they all knelt in prayer to thank our Heavenly Father for His goodness to them. Then Lehi opened the book and read some of the wonderful stories recorded there. [End of Scene VIII.]

HOW TO PRESENT THE FLANNELBOARD STORY

Characters and Props Needed for This Story Are:

Lehi and Sariah, his wife, standing. (BM39.)
Laman, standing. (BM40.)
Lemuel and Sam, standing. (BM41.)
Nephi, standing. (BM42.)
Laban, standing. (BM43.)
Zoram, standing. (BM44.)
Gold, silver, and other precious gifts. (BM45.)
Laban's servants chasing the brothers with their swords. (BM46.)
Laban, lying on the ground. (BM47.)
Nephi, dressed in Laban's clothes. (BM48.)
The precious book. (BM49.)

Order of Episodes:

Scene I:

Scenery: Jerusalem is in the background. In the foreground is the road leading away from the city into the wilderness.

Action: Lehi and his family (BM39-BM42) are leaving Jerusalem, headed for the wilderness in response to God's command.

Scene II:

Scenery: In the valley of Lemuel by the river Laman are the family tents.

Action: As the family stands around, Lehi (BM39) tells his boys (BM40-BM42) his dream. He receives various reactions. Laman (BM40) and Lemuel (BM41) finally decide to go with the younger boys. (BM41, BM42.)

Scene III:

Scenery: Inside Laban's home.

Action: Laman (BM40) is talking with Laban. (BM-

43.) Laman's request for the book is refused, and Laban angrily tells Laman to leave.

Scene IV:

Scenery: Same as Scene III.

Action: All four boys (BM40-BM42) are seen offering Laban (BM43) gold and other precious things (BM45) for the book. Instead of giving them the book, Laban accepts the gifts, then has his servants chase the brothers away with swords. (BM46.)

Scene V:

Scenery: Outside Laban's home.

Action: Nephi (BM42) approaches Laban's house alone. He sees Laban on the ground too drunk to move. (BM47.) Nephi exchanges clothes with Laban.

Scene VI:

Scenery: At Laban's home.

Action: As Nephi knocks at the door, the servant (BM44) answers and, thinking that he is Laban, gives him the book. (BM49.) Nephi orders the servant to follow him. (Book fits in Zoram's and in Nephi's hands.)

Scene VII:

Scenery: Same as Scene I.

Action: The three brothers (BM40, BM41) are waiting for Nephi (BM42) to come with the book. When he approaches with Zoram (BM44), he is mistaken for Laban. The brothers are frightened. Nephi reassures both them and Zoram. After discussing things, they return to Lehi in the wilderness.

Scene VIII:

Scenery: Same as Scene II.

Action: Lehi (BM39) sees them coming and is overjoyed as he greets them. In gratitude, all (BM39-BM42, BM44) kneel in prayer to thank our Heavenly Father for His goodness and protection.

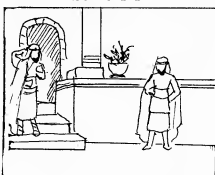
Scene I



Scene II



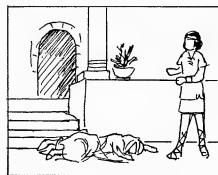
Scene III



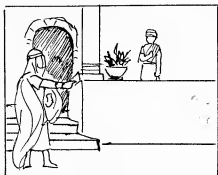
Scene IV



Scene V



Scene VI



Scene VII



Scene VIII



"ELEMENTARY, MY DEAR WATSON"

How would you like to play at being Sherlock Holmes? How would you like to be a detective and search for hidden clues that could well solve a difficult case? Then become active in genealogy. Does that sound strange? Well, it is not, because every person active in genealogy should be a detective, always on the lookout for clues, for leads, for pieces of information that will help solve a difficult problem.

Unlike Sherlock Holmes' professed assessment of detective work, however, genealogy is not "elementary." In fact, to become proficient in research you will have to study and learn about records—where they can be obtained, what they contain, what period of time they cover, and so on. No one can do successful genealogical work in any locality without a knowledge of record sources. Obviously, you need to have this knowledge before you can obtain the record that will contain, you hope, the evidence you need.

The obtaining of the record is only the beginning, however. Knowing what to do with it, how to use it — *this is genealogical research*. The genealogical sections of libraries are full of books and microfilms of original records. They are available to anyone who wants to use them. How many people, however, take full advantage of what these records contain? How many people take from these records *everything they contain*?

A genealogical record is like an iceberg. There is

(For Course 20, lesson of June 10, "Records Must Be True," and lesson of July 1, "When More Evidence Is Needed"; and of general interest.)

Watson is a medical doctor and companion of the famous fictitious detective Sherlock Holmes in the *Sherlock Holmes* series by Arthur Conan Doyle. The phrase, "Elementary, my dear Watson," is a pet expression of the detective to Dr. Watson.



usually more below the surface than there is above. That which is on the surface is readily seen. It does not take training or study to read what a genealogical record actually states. All you have to be able to do is read. But what about the wealth of information that lies hidden below the surface? What about all the clues that await the genealogical detective? They are there, but you have to train yourself to detect them.

Start with this easy exercise of detective work. A burial record gives this information:

Buried 15 December 1770, Martha widow of Richard Walters, aged 65 years.

This record actually *states* a number of things. The date of burial, the name of the deceased, her age at death and the name of her husband. But does this record give you any other information — evidence that is not right there on the surface for you to read, but information that is hidden, information that needs assumption and calculation to bring it into the light? Now dig a little! You can assume from this record that *Richard Walters is dead* (Martha is his widow); therefore, you can also assume that *he died before 15 December 1770*. And you can calculate the *year of birth of Martha*, can you not? Does not this record also give some clue as to the *date of marriage of Martha and Richard*? These things are not actually *stated* in this record, but they are important clues upon which future research can be built. Clues and leads such as these, those that are not actually stated but that are hidden beneath the surface of the record, are called *circumstantial evidence*.

Here is another example of a record containing a wealth of circumstantial evidence:

(Concluded on page 144.)

1851 Census of Hull, Yorkshire

Address	Name and Surname	Relationship to Head of Family	Condition	Age	Occupation	Where Born	
						Place	County
28 Lowgate St. Mary's Ward.	Jane Clarkson	Head	Widow	57	Ironmonger	Hull	Yorks.
	William Clarkson	Son	Marr.	33		do—	do—
	Ann Clarkson	Dau-in-law	Marr.	25		Newark	Notts.
	Jane —do—	Gd-Dau		7 months		Hull	Yorks.
	Eliza Jackson	Servant	U	19	Servant	do—	do—



SUPERINTENDENTS

Released with Appreciation

Reed H. Bradford, a veteran of 11 years on the Sunday School General Board, has been released at the request of Elder Harold B. Lee. He has been called to devote his time to a new assignment. He has been appointed interim secretary of the Adult Committee serving under the Church Coordinating Council. Elder Marion G. Romney is chairman of the Adult Committee. As interim secretary, he is also a member of the Coordinating Council.

Brother Bradford has given of himself to Sunday School work in many important ways. He was chairman of the Convention Committee, "Feed My Sheep," which is still cited as a landmark of spiritual motivation. He also served on the five-year planning committee and has been a consultant on all conventions since 1957. His course assignment was chairman of the Family Relations Department, involving Course 24 and 25. He is at present co-author of a new manual for the adult Gospel Doctrine and Family Relations courses. This

series of lessons will be used next year as a special feature of the Sunday School Convention.

On the Instructor Committee, Brother Bradford has contributed many articles in the field of family activities, with a current series on making home nights more meaningful. During his 11 years on the board, he has attended more than one hundred stake Sunday School conventions and has been a faithful attendee at weekly board meetings.

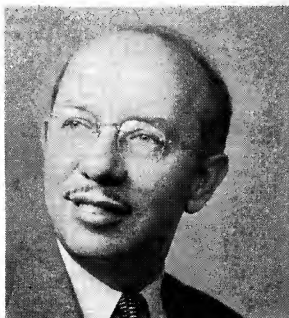
This recital of service only hints at his spiritual contributions to the Sunday School movement. In all deliberations and major decisions of the general board, he has arisen to stress the need for Christ-like living, for exemplifying true religion in action, and for selecting spiritually motivated workers. His emphasis has been upon "doing the right things for the right reasons." Those who have worked closely with him have grown to love him for his deep spiritual understanding of the Gospel and his selfless Church service. His extensive experiences at Brigham Young Uni-

versity as acting dean of the College of Humanities and Social Sciences, chairman of the Department of Sociology and as chairman of the University Standards Committee have enriched the content of our magazine and our courses.

We all wish him Godspeed in his new calling as interim secretary of the Adult Committee. Many are called, but Brother Bradford is the kind of Latter-day Saint who is chosen, because his heart belongs to the kingdom of God and not to the things of this world.

—Lorin F. Wheelwright.

REED H. BRADFORD



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Answers to Your Questions

Should Class Excursions Be Held On Sunday?

Q. Is it advisable to have excursions to Church historical points of interest on Sunday?

—Olympus Stake.

A. Such an excursion should not interfere with Sunday School or any other scheduled meeting. It should not be made without the approval of the bishop and of the parents of the children involved, and is not recommended when requiring overnight transportation.

Should Students Have Manuals?

Q. Should every member of Courses 6 through 28 have a manual?

—Northern California Mission.

A. Except for classes for which no pupil's manual is published, it is recommended that every member have a manual and that reading and subjects be assigned by the teacher to the class members.

How Does Double Session Report?

Q. Does a double-session Sunday School make two monthly reports each month?

—Regional Conference.

A. No, course attendance worksheets are entered on the cumulative record, and, where courses are split, their record is combined. Worship service statistics are entered on the minute book, using spaces for remarks, if necessary, and the statistics are combined.

Memorized Recitations

for June 3, 1962

To be memorized by students in Courses 6 and 12 during April and May, and recited in the worship service June 3 (taken from Course 6, *What It Means to Be a Latter-day Saint*, and Course 12, *The Church of Jesus Christ in Ancient Times*).

COURSE 6:

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself."

—Matthew 22:37-39.

COURSE 12:

"Then Peter . . . said, Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with him."

—Acts 10:34, 35.

Should Sunday School Precede Fast Meeting?

Q. Should the Sunday School session precede fast meeting?

—Annual Convention.

A. Yes. The First Presidency has said "In single-ward occupancy, where travel to the meetinghouse is not excessive, Sunday Schools should be held for one hour and a half in the forenoon, and fast meeting for at least one hour and a half in the afternoon, with complete programs for the Sunday School and the Fast Meeting." (See letter dated Jan. 20, 1959, *The 1961 Sunday School Handbook*, page 93.)

Is the Sunday School Period Ever Shortened?

Q. May the Sunday School period be shortened under any circumstances?

—Annual Convention.

A. In one situation only does the First Presidency suggest a guide which would shorten the Sunday School session. In wards where extensive travel is involved or in multiple ward occupancy of ward buildings where fast meeting convenes immediately after Sunday School, the sacrament may be omitted from Sunday School provided the Sunday School shall be given a full 45 minutes for classwork and at least 30 minutes for general or worship exercises. (See letter of First Presidency dated Jan. 20, 1959, *The Handbook*, page 94.)

—Superintendent Lynn S. Richards.

Coming Events

Apr. 6, 7 and 8, 1962
Annual General Conference

• • •
Apr. 8, 1962
Semi-annual
Sunday School Conference

• • •
Apr. 8, 1962
Instructor Seminar

• • •
Apr. 22, 1962
Easter Sunday

• • •
May 13, 1962
Mother's Day

• • •
June 10, 1962
"Bring-a-Friend" Sunday

The Prophet's Childhood Home

by Edith Smith Patrick

THIS is a fast-moving world. Each year brings changes that are sometimes almost frightening. With all these changes is one thing which we hope will never change—family love and unity. Religion is one of the great forces which helps to preserve this bond. How true the saying, "A family that prays together stays together."

Lucy Mack and Joseph Smith, Sr. were both reared in religious environments. They were married in 1796 and planned to make their home in Tunbridge, Vermont. They had a fine farm, were industrious, and knew no reason why they should not be prosperous and live a happy, normal life. This, for some reason, was not to be. Misfortune befell them time and again. In spite of hard work and planning, they lost two farms and were forced to move many times.

A Prayerful Family

They met not only with financial worries, but health problems also arose. It seemed as though Satan was trying to undermine their faith and courage, but he did not succeed. Joseph and Lucy were prayerful and knew that their Heavenly Father would bless them.

When Joseph, Jr., their fifth child, was about 6 years old, the family was stricken with typhus fever. The father and mother were the only ones not confined to their beds. Sophronia was so ill that one day they were afraid she had breathed her last, but her father and mother fell upon their knees by her bedside and prayed with all their hearts for the recovery of their darling. Did the Lord hear their petitions? Indeed He did, and Sophronia was miraculously made well.

Little Joseph suffered in a different way. The fever centralized in extreme pain in his leg. His mother had been nursing her family for many weeks and was almost exhausted. Hyrum, one of Joseph's older brothers, saw that his mother's load was too heavy. Loving son and brother that he was, he offered to take his mother's place at the bedside of the suffering boy. He sat almost day and night holding the affected part of the leg in his hands, pressing it between them to lessen the pain. After much doctoring and draining of the sore, the doctors decided that the leg should be amputated. The mother would not consent. She begged them to try

once more and perhaps remove the piece of bone that was diseased. This was before the days of anesthetics, and the doctors wanted Joseph to take some liquor to help him endure the pain, but he refused. Neither would he be tied down. Instead, he asked his father to sit on the bed and hold him in his arms during the operation. Concerned for his mother, he asked her to leave the room so that she could not see him suffer. "The Lord will help me," he said, "and I shall get through with it."¹ Again the Lord heard the prayers of the family, and the leg was saved.

This was the faith of a young boy who had loving home training, and who was very precious to his Heavenly Father.

The family had many disappointments and hardships. Finally, after losing their crops for the third successive year, the father decided to move to the state of New York, where he had heard that wheat was a successful crop. The father left first; the mother and children planned to follow later. After more hardship and financial trouble, Mother Smith took what she could of her household necessities and, with her eight children crowded into a wagon, started her journey to join her husband.

One of the hardest tasks was bidding good-by to her aged mother, who had been living with them. In her farewell to Lucy and her family, the grandmother said, "I beseech you to continue faithful in the service of God to the end of your days. . ."

This was a difficult journey, and the entire family was relieved and happy when they arrived in the small town of Palmyra and found their loving father waiting for them.

Father and Mother Smith and their sons worked hard. Before long they were settled in a snug log cabin, where they could keep warm and plan again to begin a new farm.

Education at Home

Mother Smith knew that physical comforts were not enough. Schools were scarce and expensive. Although the children had some schooling, she, having been a teacher in her earlier years, also taught them as best she could. The Holy Bible was their main text. Prayers were also an important part of their everyday living.

Picture this family in their small home in the evening. After a prayer, all are gathered together; Father is so tired from physical labor that perhaps he falls asleep. Mother is sitting by a small oil lamp reading to her children. Some are sitting on log stools. Others are cuddled together upon a warm, handmade quilt on the floor. All are interested in the word of the Lord as told in their beloved Bible.

A closer, more united family could not be found.

¹(For Course 4, lesson of June 10, "Joseph's Family and Early Life"; for Course 6, lesson of June 24, "Joseph Smith"; and for Course 23, lesson of May 27, "Growth toward Religious Maturity.")

²Quoted material from *Joseph Smith the Prophet*, by his mother, Lucy Mack Smith, 1958 edition; Bookcraft Publishers, Salt Lake City, Utah.

Children and parents freely talked over their experiences each day.

A larger, more comfortable house was built as soon as possible, but the spirit within the home was the same.

When Joseph was a little over 14 years of age, he had a most important and exciting experience. Every Latter-day Saint should know this story. Have you read it? If not, will you find it and read it?

• • •

TEACHER IMPROVEMENT LESSON. MONTHLY PREPARATION MEETING. JUNE. 1962

To Keep God's Orchard Strong

*by Paul S. Brunt**

I came upon the keeper of a beautiful orchard in bloom. He was working on the tree trunk.

"This orchard will be just as beautiful as it is now, when the trees are covered with ripened fruit," I said.

He continued his work on the tree trunk as he replied, "This orchard will bear no fruit this year. The blossoms were blighted by the heavy frosts that came while they were still in the bud. They are lovely flowers, but they will bear no fruit."

"What are you doing to the trunk of the tree?" I asked.

*Brother Brunt is an insurance businessman in Idaho Falls, Idaho. He filled a French Mission from 1929-32, has served as Sunday School superintendent and teacher several times, has served in three bishoprics in the Idaho Falls First and Seventh Wards, and is now a member of the North Idaho Falls Stake High Council. He attended Ricks College in Rexburg, Idaho, and Brigham Young University. He and his wife, Nathala Christensen Brunt, have two daughters, Marianne and Christina.

"The frost also damaged the trees," he answered. "I am trimming out the injured parts and sealing the cracks to keep out disease and insect pests. You see I can't afford to lose a good tree, just because of one bad year."

We are the keepers of God's orchard of his sons and daughters. Some of these "trees" have some bad years, too.

May we be ever watchful of the effects of the frosts of life upon our people. If our people are blighted and do not bear good fruit, we should try to protect them from further infection of evil. We should endeavor to seal up the cracks in their character with a better understanding of the principles of life, that they might continue to grow and gain strength to blossom and bear fruit for the years ahead.



Kindle the Fire of Faith

Senior Sunday School Music for the Month of June



"God of Power, God of Right"; author, Wallace F. Bennett; composer, Tracy Y. Cannon; *Hymns—Church of Jesus Christ of Latter-day Saints*; 1950 edition; No. 36.

This majestic hymn is accompanied by an equally majestic hymn tune; both words and music are admirably strong. This quality of majestic strength will be expressed more and more as this hymn is sung slower and slower. Each stanza will take about thirty seconds if directed according to the recommended metronome indications.

This is a superb new hymn, both as to text and music. Consider such a powerful statement as "Forge our souls in living fire." This points out the great difference between merely wishing to do something and having a burning determination to do something regardless of the cost. The weak desire may be likened to having only warm water in a boiler which generates no steam nor power, whereas fervent determination accomplishes great deeds.

This hymn should be sung not for fun nor physical recreation, but rather to *kindle a living fire of faith* within those who sing it or hear it sung.

The author of the hymn, Deseret Sunday School Union Treasurer Wallace F. Bennett, has been an able and devoted Church worker all his life. The composer, Tracy Y. Cannon, gave a lifetime of service to the Church, both in spiritual capacities and in high-level, professional musical assignments.

To the Chorister:

Let the chorister's beat suggest vigor and authori-

ty. Arm movements should be large to demonstrate visually the *largo tempo* of this music.

Notice how the preliminary beat determines the *tempo* of the hymn tune, as well as effectively signaling the singers to begin. Also, the preliminary beat encourages people to take a breath before the first word of each stanza. This technique of beginning each stanza may well be practiced regularly at each preparation meeting. Most of our choristers are deficient in this important technique of getting people to start together both promptly and comfortably.

To the Organist:

Please read the above to understand the feeling of strength and steadiness which should be expressed in this music. To accomplish this feeling, use a fairly strong registration without *tremolo*. As usual, use 16-foot and 8-foot stops in the pedals.

Play the hymn in steady time, because a meandering *rubato* would produce the opposite of majesty. A very slight *ritardando* or a slight broadening at the end is in order. I should think that no interlude is needed with these short stanzas.

Give all notes (except the quarter notes) a half-note value. Play even the whole notes like half notes, and follow them by a half rest. This is not the letter of the law, but it is the spirit of the musical law which all good musicians understand. Curiously enough, the singers in our congregations, who may not be at all trained in music, usually sing these values correctly by intuition.

Helps for Our Musicians

What is our attitude toward a so-called one-footed organist who plays pedals with his left foot only? And what do we think of the occasional monotone singers, or the many choristers who have not yet learned how to get the beginning of a stanza started together? We know well that every organist prefers a capable and kindly chorister; and conversely, every chorister wishes he had a top-ranked organist. Every chorister wishes that his congregation were made up of angels' voices. And, of course, every Sunday School superintendent wishes his musicians to be completely reliable and regular in their duties. All of this is perfectly natural, for did not even the Saviour say, "Be ye therefore per-

fect, even as your Father which is in heaven is perfect"? (*Matthew 5:48.*)

Shall we then condemn those who are unreliable or faulty in some way? Of course not! The good Lord in heaven made them all and loves them all and hopes for their repentance and improvement. We may condemn the faults, but let us never condemn any person. Bless them and encourage them and show them the way to go.

It is precisely the mission of the Restored Church to perfect the Saints. We are not perfect now, but neither were the disciples of Jesus perfect nor completely reliable. With the divine influence and guidance of the Restored Church, we can rise to the

heights of satisfying accomplishment and real joy.

Here is a list of some aids for Sunday School musicians:

1. *The Instructor*, past and present issues.
2. The monthly preparation meeting.
3. *Fundamentals of Conducting*, by J. Spencer Cornwall.

4. *Organist's Handbook*, by Tracy Y. Cannon.
5. Recording: "The LDS Organist," by Alexander Schreiner.
6. The annual Sunday School convention.
7. *Stories of Our Mormon Hymns*, by J. Spencer Cornwall.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of June

"Jesus, Once of Humble Birth"; author, Parley P. Pratt; *The Children Sing*, No. 15, stanza 1.

This hymn is a favorite with the adult members of this Church and is one which Junior Sunday School children should know. The deep spirituality of its beautiful message has the power to unite the feelings of those who sing it, and it will also impress children. Surrounded with the many opportunities and exciting experiments that are taking place, children are eager to be taught and expect to be taught.

To the Chorister:

At first the children may seem hesitant and appear disinterested in learning a difficult hymn, but the enjoyment they will eventually reflect will reward all the efforts made by a chorister.

When children are familiar with this hymn, they will often ask to sing it because of the deep significance of its message. It will also need to be sung frequently; because, the better children know a hymn, the better they like it and the more clearly they understand it. If it is felt that the group can learn more than one stanza, then more should be taught.

To teach the message of this hymn more vividly, each chorister should review the life of the Saviour in the New Testament. Children need to be taught that Jesus is the Lord of this earth, that He was willing to come to earth to show us how to live, and that He was willing to sacrifice His life for us that we might have the opportunity to be forgiven of our sins and have life eternal.

Although the hymn does not mention the emblems, it is very appropriate for use as a sacramental hymn, because it reminds children of the great sacrifice He made for each one of us.

It is not necessary to use visual aids, although one of the lovely cutouts of Jesus in the first series of the flannel cutouts for *The Children Sing* may be used. Each phrase should be explained briefly so that children will have a clearer understanding of what they are singing. The children should be directed in such a way that they are told exactly how long to hold the half notes. If this guidance is meaningful, children will know when their voices are to go up or down. It will also help them realize that some tones are to be sung very close together.

When reminding children of a hymn, it is much more effective for the chorister to sing the words. This keeps the words and melody together, and children learn a song faster this way.

To the Organist:

In Junior Sunday School, hymns are taught to children by rote or imitation because they are usually unable to read words or music. But before beginning to learn a difficult hymn, they need to listen to it many times. It should be played the preceding month as part of the preludial music for the worship service. Then the melody will become familiar; and when it is taught to them, the children will grasp the hymn much more quickly.

—Edith Nash.

June Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"And he said unto them, This is my blood of the new testament, which is shed for many."¹

¹Mark 14:24.

FOR JUNIOR SUNDAY SCHOOL

Jesus said,
"... I am the resurrection, and the life: ..."²

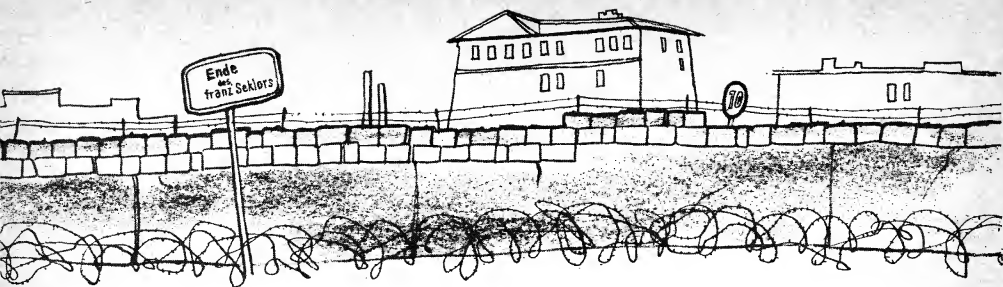
²John 11:25.

Organ Music to Accompany June Sacrament Gems

SLOW

TRACY Y. CANNON





The wall dividing the city of Berlin symbolizes the division of God-fearing men from atheistic cultures. Yet behind the "wall" are many who have grown in their spiritual conviction.

SPIRITUAL DEVELOPMENT OUT OF CONFLICT

by Edwin B. Morrell*

"COMMUNISM" and "atheistic materialism" have almost identical meanings to Americans. It is certainly true that Communists in Russia and elsewhere reject not only churches, God and Jesus Christ, but also deny any external spiritual influence upon mankind.

But such ideas are not held by everyone who lives under the Communist rule in Russia or, for that matter, in Poland or Czechoslovakia. In Russia the Communists number only 9.7 million out of a population of 208.8 million. More than 50 million Soviet men and women belong to the Russian Orthodox Church. Hundreds of thousands of their neighbors publicly affiliate with Jewish synagogues, Baptist churches and Roman Catholic parishes. Despite 44 years of active Communist campaigning against churches and belief in God, these millions are willing to give up any hope for careers, for status, or for wealth in order to worship God. They pay an astounding price for the privilege of believing actively in God — a privilege taken for granted in free nations.

Between these courageous, sacrificing believers and their atheistic rulers in the Communist Party and in the Soviet government are untold numbers of

thoughtful students, scientists (and perhaps workers and farmers) who are searching for spiritual values. Until a boy and girl in Russia become 18 years old, it is next to impossible for them to have much contact with any religion. Their school and youth organizations see to that. Yet, while I was living in Russia two years ago, I frequently heard the word "spiritual" spoken by university students. At first it puzzled me. Eventually I found that to many young Russians the "spiritual" referred wholly to their own natures. They admitted no influence in their lives beyond man and his environment, but at least the "spiritual" seemed to include in their thinking the concepts of wholesome, moral living. Indeed, the Communist Youth Organization has taught them to be chaste and honest.

Related to the emphasis upon the "spiritual" within man is a recent report by a reliable observer of Soviet affairs that some Soviet scientists are searching for a spiritual power beyond man. That is, a significant number of outstanding and influential scientists in the Soviet Union are tending more and more to think about a possible spiritual key to the universe quite outside of man or his immediate environment. These men—able and successful physicists, astronomers and mathematicians, some of whom may belong to the Party—have grown up without faith in God. Nevertheless, they seem dissatisfied with the Communist explanation of mankind and the universe.

What is happening in Russia to keep alive religion and a belief in spiritual influences greater than man? I might explain it in terms of the Soviets' own ide-

*(For Course 10, lesson of May 20, "The Sermon on the Mount"; for Course 12, lesson of June 16, "Gentiles Given Fellowship"; for Course 14, lesson of April 1, "The Sermon on the Mount"; and for Course 18, lesson of July 8, "Love.")

*Brother Morrell is an assistant professor of political science at Brigham Young University. He studied at the University of Utah for two years; completed his undergraduate work, receiving his B.A. degree, at BYU; received his M.A. degree from Harvard University; and is presently completing his Ph.D. thesis for Harvard. He resided in Moscow, USSR, for nine months while conducting research on organized labor in the Soviet Union, and was attached to the University of Moscow during that time. He served in the U.S. Army for three years. For the Church he served 13 months in the Czechoslovakian Mission and another 13 months in England. He and his wife, Norma Toronto Morrell, have four daughters.

ology. Karl Marx called his theory of conflict the "dialectic." In this "dialectic" I place the Russian Orthodox Church as the "thesis." In competition to the "thesis" there arose an "antithesis," the atheism of Russian Marxist revolutionaries (such as Lenin) who protested against Orthodox superstitions. Out of the conflict today between traditional Russian religion and Soviet state-supported atheism there seems to be arising a result different from either: a "synthesis" of faith in superhuman spiritual verities or, at least, in Christian-like values divorced from organized religion. May not the Restored Gospel be better received in Russia because of this?

Sacrifice for Faith

The sacrifices made by millions of Russians for their old faith and the search of unnumbered others for a new "faith" are only two results of the conflicts between opposing philosophies growing out of the emergence of Communism. Many more could be cited. But let us consider two specific levels of conflict between Americans and Russians that also stem from the existence of Communism. One concerns individual relations; the other concerns the relations between our two countries. Since living in Russia I have come to a far better understanding than I ever possessed before of the relationship between opposition and conflict on the one hand, and development and progress on the other. First, perhaps, a general word about conflict.

To most of us the word "conflict" has unpleasant and even ugly connotations. Yet, conflict is with us at almost every step along the path of life. One of the greatest challenges all of us face is that of turning conflicts into development. Conflicts may stem from surface clashes and differences of opinion and interests. Conflicts may also be struggles resulting from deep-seated, incompatible goals. At the heart of all conflict is the truism taught by the ancient American prophet Lehi: "For it must needs be, that there is an opposition in all things. . ." (2 *Nephi* 2:11.) As children we haltingly learn through many experiences what is right and what is wrong, what is honest and what is deceitful, what is generous and what is selfish. Unless we learn to grow through either meeting and solving or rising above conflicts, we find ourselves overwhelmed by the pressures of everyday living and remain as children who are unable to cope successfully with life.

Conflicts that are not serious do not always require a deliberate solution. Childhood squabbles over dolls and yo-yos, cross words between a compatibly married husband and wife, the heated disagreements between opponents in a political campaign: each may be serious, but usually just for the moment. Few conflicts of this type are lasting because they represent only surface ripples on an otherwise placid lake of common values. On the

other hand, conflicts arise that appear more like the swirling torrent of a flood-crested river. I found both kinds of conflicts in Moscow.

Indeed, I have never found myself in a situation so governed by "opposition in all things" and so conducive to serious conflicts of interests and values as I did while living in Moscow. I met tens of Communists as well as hundreds of Communist Youth members and tens of common Russian men and women. My relationship with almost all of them was generally cordial. The Russians like Americans. With some I found a warm bond of mutual friendship. With others I learned to maintain a more cool distance of, at best, mutual curiosity. The ordinary conflicts that arise so easily when one is in a foreign country were soon forgotten. In my relationships in Moscow I found little difference between most Communists and other Soviet citizens. The majority of the former, as well as the latter, were friendly, evidently honest, and wished me well. Even though vast differences of opinion and values separated us, serious conflicts did not arise between us.

One Eternal Conflict

However, I found that dealing with the majority of Soviet officials at Moscow University proved to be one eternal conflict. In the presence of student Communist Youth leaders, Communist administrative officials and Communist professors, I felt as if I were face to face with the stereotype of a Communist: a cunning, potent enemy who desired only bad for me. Within a matter of days after arriving in Moscow I had decided which Soviet officials told me the truth and which lied to me with apparent relish. In dealing with non-controversial matters, these officials often treated me charmingly. But whenever differences of opinion or clashes of interpretation arose, our personal relations became next to impossible. I replied to their deceit not with countering lies and half-truth, but with anger and indignation. Neither reply got me anywhere. I experienced my worst relations with my Soviet academic advisor at Moscow University. He was a Communist of long standing who bullied his teaching staff and his students. I seldom had feelings of kindness towards him. Our conflicts went mostly unsolved. Conflicts no less serious arose with other, less opportunistic Soviet officials for whom I felt no personal bitterness. These conflicts were often settled.

Throughout nine months of such experiences I gradually came to understand what Jesus meant when He taught: "... resist not evil: ..." that is, do not return evil for evil, do not demand an eye for an eye and a tooth for a tooth. (*Matthew* 5:38, 39.) The conflicts I faced with the few intractable Communists in Moscow probably had no possible solution at the time. However, by applying this

(Concluded on page 141.)

A YOUTH OF DESTINY

by Dr. Dale T. Tingey*

A FINE LDS girl lay sick in a Los Angeles hospital. When encouraged by a young man working in the hospital to drink her coffee, she informed him that she was a Mormon and did not drink either tea or coffee. This young man was so impressed with the girl's faithfulness to Church standards that he investigated her beliefs. He was interested in religion and had lived three years in a monastery in an effort to find God. This he gave up to enroll in a university, feeling that he could be closer to God by serving his fellow man through medicine.

He felt within himself that his patient was the type of girl he would like to marry; and, after her recovery, they became close companions. She realized that she must tell him she could not consider going steady or marrying anyone who could not take her to the temple. It was this sincere conviction which caused the young man to seek the missionaries. He came into the Church and was ultimately blessed with a temple marriage.

There is always an opportunity to do missionary work. Often young people do not realize how important it is that they share the Gospel with their friends. If just one individual is touched with the Gospel, often many others are brought into the Church through their efforts and testimony. "Andrew brought Simon Peter, just one man; but that one was also many, for Peter brought 3,000 to God in one day."¹

Teachers of the Church should endeavor to help young people realize that they are a youth of destiny, that the Lord has chosen them, if they are worthy and prepared, to represent Him here on the earth. Only members of the Church have the privilege to be emissaries for the Lord, to share the Gospel with their friends and with the world. No one outside of the Church has this right or privilege.

Further, there is an obligation to be missionaries. The Lord told His disciples of old to go unto all the world and teach the Gospel. This instruction is

appropriate also to the young people in this generation. For, as Jesus has said in these latter days:

... It becometh every man who hath been warned to warn his neighbor. . . . Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come. (Doctrine and Covenants 88: 81, 84.)

We live in a miraculous day. The spirit of the Lord is being poured out upon all nations, and missionary work is meeting with phenomenal success. Surely, "... the field is white already to harvest; . . ." (Doctrine and Covenants 4:4.) However, the harvesters are few in comparison to the great work that is to be done. Young people must be made ready for this great latter-day work. Following are suggestions for teachers who have an important duty to prepare youth for a mission:

1. Encourage young people to study the scriptures and to make them meaningful in their lives. They should thrill with the word of the Lord. The scriptures are the main tool of the missionary.

2. Encourage young people to start saving *now* for a mission, for missions do take money. The important thing, however, is that the program of saving will help keep alive the desire to go on a mission.

3. Provide opportunity for and encourage young people to conduct meetings and to give talks before groups. This develops skill and self-confidence. In a survey made of missionaries in Southern California, the greatest fear among them was that they might fail as missionaries because they lacked self-confidence and training.

4. Teach young people to be concerned with their physical well-being. Missionary work is strenuous, and only those who are physically fit can meet the challenge.

5. Where seminaries are available, encourage them to enroll in seminary classes each year they are in high school. Here they study the Gospel every day and memorize those scriptures which will be useful in missionary work.

6. Teach students to pray sincerely and regularly, to implore the Lord until they get an answer, as did Enos in Book of Mormon times. Many young people feel that their prayers are not answered, and the reason appears to be that they do not seek the Lord with all their hearts.

(For Course 10, lesson of June 3, "The First Missionaries"; for Course 12, lesson of June 3, "Paul's First Mission"; for Course 25, lesson of May 27, "Growth toward Religious Maturity"; and for home use.)

*Brother Tingey is a general supervisor of seminaries and institutes of religion. He taught seminary in Cedar City, spent one year at BYU Training School, and two years as part-time instructor at the Institute of Religion adjacent to Washington State University. In 1957-1958 he taught in the Department of Religion at BYU and then was appointed to the Institute at the University of Southern California. He served as a pilot in the U.S. Air Force in World War II, then served the Church as a missionary to Czechoslovakia from 1948 to 1950, when the missionaries were expelled from that country by the Communist government. He was a Bishop of BYU Eighteenth Ward and a bishop's counselor of University Ward, Los Angeles Stake. He is now a member of the West Sharon Stake high council. He and his wife, Jeanette Durstler, have five children: Scott, Michael, Diane, Richard, and Dan.

¹Brown, Kenneth, Institute Instructor, Weber College, Ogden, Utah.

**YOUTH OF DESTINY — LDS YOUTH — MUST
PREPARE TO TAKE THE GOSPEL TO EVERY
NATION, KINDRED, TONGUE, AND PEOPLE.**

7. Help young people understand that the Lord is depending on them to help His Church achieve its great destiny of carrying the Gospel "to every nation, and kindred, and tongue, and people."

Many young people look to a mission as an opportunity for self-realization. Often parents, teachers, and friends emphasize what a mission will do for them, such as the privilege to travel, to learn the Gospel, and to gain a testimony.

At a recent Aaronic Priesthood gathering, President Moyle was asked the question by a young man: "Just what does a young man get from going on a mission?"

President Moyle answered, "The better question would be, what do we give? We don't go on a mission to 'get.' We go on a mission to give. When young men go to the mission field and lose themselves by giving to others, they truly find themselves."²

Young people should begin now to "lose" themselves by giving the Gospel to others. They should be anxiously engaged in the missionary work today. The following methods have been useful in bringing many young people into the Church:

1. Encourage students to bring their friends to Sunday School, MIA, and seminary. The teacher should never single out a nonmember of the Church, but should treat him as one of the group and not contend against his beliefs.

2. Students could hold special firesides and "home night" meetings to which they invite their non-LDS friends. Have an outstanding missionary tell of his experiences and explain one or two fundamental principles of the Gospel.

3. Challenge students to share the Gospel with others. If it means anything to them, then it surely should mean something to their friends.

4. Emphasize to students that what they say and how they live is very important in influencing others. Actions are always more impressive than words.

5. Help students to develop the following reaction patterns which will help them to maintain a position of prestige and influence among their friends.

- a. Learn to react slowly to frustrating situations or teachings which are opposed to the Church. Students should not get excited, angry, nor embarrassed.

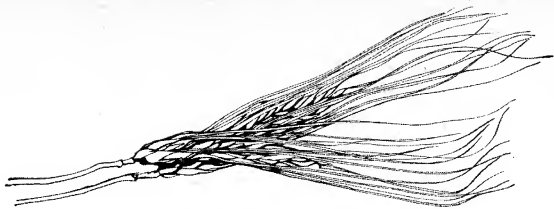


- b. Develop a feeling of love and respect for others.
- c. Be fair and considerate of circumstances, background, and training of the other fellow.
- d. Be active among your associates. Do not entirely withdraw, but use your influence to improve the standards of your friends.
- e. Learn to help the other individual maintain his ego status. Try to steer clear of those situations which would prove embarrassing or hurtful to those who are not members of the Church.
- f. Try to get group understanding as to why you believe as you do. Have your friends support you.

Teachers must help LDS youth realize that they truly are a youth of destiny, that the Lord is depending on them to carry the Gospel to the nations of the earth, to bear testimony to the divinity of the Church, and to help the Church achieve its own great destiny. Well it might be said of our youth as Peter said of old,

... Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (1 Peter 2:9.)

²The Deseret News Church Section, Jan. 27, 1962; page 3.



"HARVEST"

A Poem

by H. Joan Owen

I say, "Tomorrow I'll repent
Of errors made today.
I promise in sincerity
To walk the narrow way.

"I shall o'ercome," I cry in prayer,
"My will shall make me whole.
I'll not be bound," I swear aloud
In anguish of my soul.

But greedy hands of habit hold
Me firmly to their will;
The night is gone, the morrow comes,
And I am sinning still.

"'Twill take a longer time," I say,
"The time I set was wrong;
I'm only human, after all—
Next week I will be strong.

"And what's the hurry, anyway?
I've years ahead of me.
Besides, I'm sure that God must know
How good I try to be."

So with intentions right, I live
While God and heaven wait,
And notice not the passing years
Until it is too late:

For lo, the autumn now is come,
And my road's firmly paved;
The summer's gone, the harvest's near—
My soul is not yet saved!

• • •

A SEARCH FOR FAITH AND KNOWLEDGE (Concluded from page 117.)

and read. During my spare time, day by day, I had increased my Gospel learning. And I had put Gospel truth to work in daily life, and had never found it wanting.

"The claims of Joseph Smith the Prophet had been examined and weighed. No scientific claim had received a more thorough analysis. Everywhere the divine mission of the latter-day prophet was confirmed.

"The Restored Church had been compared with other churches. Compared with the churches of the world, the Church of Jesus Christ, as restored through Joseph Smith, stood like a field of ripening grain by the side of scattering stalks.

"The stream of Church history since Jesus' day was muddy. The churches could not confirm the descent of their authority. The facts in recorded history proved the reality of the apostasy from the primitive faith, as taught by Jesus the Christ. The Restored Church alone possessed the priesthood of Almighty God.

"In vain, the deep questions from the human soul had been asked by faltering Christian sects: Whence did I come? Why am I here? Where shall I go after death? The world could not give answers

that satisfied the seeker. They were hesitant, confusing answers, covering man's ignorance. The Restored Church made easy answers. We lived with God our Father before we came on earth. We are here under a divine plan for our eternal progression. After death we shall go on in the other world with more power, progressing, and approaching the likeness of our Heavenly Father.

"The doctrine of a divine plan, purpose and objective, among men removes the doubt and dread which afflict humanity.

"I had throughout my life from early youth an unwavering testimony of the Restored Gospel — the testimony of the spirit. Truth had always been my first love. In the Church of Jesus Christ of Latter-day Saints, I had found, used, and enjoyed truth.

"The priesthood I had recognized as the life-giving power of the Church. . . The apostleship permitted the holder to perform any and every authorized service within the Church. Members of the Quorum of the Twelve and their associates were charged, in addition, with the responsibility of bearing witness of the truth of the glad latter-day message to all the world." (158-160)

SPIRITUAL DEVELOPMENT OUT OF CONFLICT (Concluded from page 137.)

principle of the Lord's more fully, I could at least have kept the conflicts from getting out of hand. "Resist not evil." How?

During the final week in Moscow following my dismissal from the University on "trumped-up" charges and during the six days I spent immediately thereafter in Prague, I had greater peace of mind than at any time during the previous nine months. This change came about mostly unconsciously, but it centered about another of the Saviour's teachings:

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matthew 5:43, 44.)

I have never consciously hated any person, even my Russian Communist advisor. But neither had I loved this man and others like him who sought to use me "despitefully." At the heart of love is the principle of acceptance. I could no more than now accept deceit, dishonesty and intrigue. But I could, and I eventually did, accept my enemy as a person despite his attitudes and actions that so rankled within me.

The peace of mind came to me when I admitted to myself, still mostly unconsciously, that the deceitful Communist was still a child of God, as am I, despite his atheism. I should not have so long overlooked the reality that God "... maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" alike. (Matthew 5:45.) Realizing that evil is not totally personified in my Communist opponent and that good is likewise by no means personified in me, I came to understand that I had no right to judge. Instead, my responsibility was to turn the other cheek; that is, to disagree respectfully with my enemy, while at the same time remembering that he, too, is due respect as a child of God.

Thus I concluded from this unpleasant but very worthwhile experience that I cannot always expect to find solutions to serious conflicts. To solve vast differences eventually, both parties must love the other, must accept the other despite their differences. Just as important, even when I only reacted to the conflict with some measure of love for my opponent, but my opponent had no such reaction, my personal development was nevertheless possible. I gained personal, spiritual development through the most unpleasant kinds of conflicts—not by solving them, but by rising above them.

Upon returning to the United States I read George Washington's famous "farewell address" for the first time. He delivered it upon retiring from the

office of President of the United States after eight years of service to a newborn nation. The words that struck me with the greatest force were these:

Observe good faith and justice towards all nations; cultivate peace and harmony with all. . . The nation, which indulges towards another an habitual hatred, or an habitual fondness, is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another, disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable, when accidental or trifling occasions of dispute occur. Hence frequent collisions, obstinate envenomed and bloody contests. . .

Washington was concerned in his day with America's relations with England and France. Nations ought to be even more concerned in the hydrogen bomb age with their relations with Russia. "Frequent collisions," frequent conflicts: what better phrase to depict American-Soviet relations today? What better caution can be voiced today?

It is obvious to me that the Lord is testing and proving the Russian peoples and other nations ruled by Communist atheists. By means of the persistent conflicts in their frequently miserable and frustrating lives, He is developing their spiritual stature. Can you and I with our undeniable privileges and freedoms, led by the Lord's teachings and the wisdom of our statesmen, turn our personal conflicts into spiritual development and our international conflicts into national and world progress by loving our enemies, by blessing those who curse us, by doing good to those who hate us, by praying for those who despitefully use us? Christ so taught us to live!

• • •

"THREE GATES"

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.

Three narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

—South Africa White Ribbon.¹

¹Taken from *The Union Signal*, July 9, 1960, page 4.



Johnny had more than five pennies in his hand, but Mother had told him he could spend only one. What should he do?

EVERY day we must make choices. We must choose which clothes we wear. We choose something pleasant to say to our friends when we see them. Sometimes it really does not matter what we choose. It is just as well to choose strawberry ice cream as vanilla ice cream when there are both. Do you choose T.V. programs? Does someone help you to know what is best to choose?

Have you ever eaten at a cafeteria and had a chance to choose the food you ate? Imagine filling your tray with pie, cake, ice cream, cookies, sweet punch and pudding! We might think it would be fun to have a dinner like that, but we know better. Our parents have helped us to know the foods we need to eat to grow big and strong and healthy.

There are other kinds of choices we have to make. Our parents and our teachers help us to know what is right and what is wrong. They have taught

(For Course 2, lesson of June 17, "We Have the Right to Choose," and lesson of July 1, "Kind Helpers Guide Us in Making Choices"; for Course 1, lesson of June 24, "We Choose the Right Things to Eat," and lesson of July 1, "We Choose the Right Things to Drink"; and for home use.)



Mary wanted her friend, Judy, to see her new, blue dress. Should Mary run down the hall in Church to catch Judy?

WE LEARN TO CHOOSE THE RIGHT

by Lorna C. Alder

us that we must choose by deciding what we will do.

Here are some stories of children who had to decide what to do. These stories are not finished; you can decide the end of the stories by choosing what you would do if you were the person in each case.

Obeying Parents

"Johnny," called his mother, "Will you please go to the store and get a loaf of bread and some salad dressing? Here is a dollar."

"May I have a penny to spend, please?" asked Johnny.

"Yes, you may have one penny," said Mother.

Johnny went to the store and got what his mother wanted. The man gave him the change. Johnny saw that there was more than a penny left, even more than a nickel. He thought it would be nice to buy an ice cream cone instead of just buying a penny's worth of candy. He had the money in his hand. What would you choose to do?



Paul had to decide whether to obey Sister Jones and think only of Jesus, or whether to show his toy monkey to Joe.

Walking in the Meetinghouse

Mary was happy as she went to Sunday School in her new, blue dress. She hoped she would see her friend Judy on the way. She wanted Judy to see her pretty ruffled dress. Mary did not see Judy as she walked along. When Mary got to the hall, she saw Judy going into the Junior Sunday School. If she ran fast down the long hall, she could catch Judy and sit by her. Should Mary run down the hall in Church to catch Judy?

Listening in Church

After Paul was ready for Sunday School, he began to play with his little toy monkey. He had so much fun watching the eyes move when he made it wiggle its head. When it was time to go to Sunday School, he put the toy in his pocket. Then he remembered that his teacher, Sister Jones, had said that we come to Sunday School to think about Jesus and to learn what He wants us to do. The monkey was in his pocket. He went into the Church and sat by Joe, his friend. He knew Joe would like to see the little toy monkey, and he wanted to take it out of his pocket. Also, Paul wanted to do what Sister Jones had taught him. This was a very hard choice to make. What would you do?

Being Honest

Douglas got a basketball for Christmas. He liked to throw the ball into the hoop Daddy put up by the garage. He liked to bounce it outside, and it was fun to bounce it in the house, too. Mother had



Douglas was sorry he had broken his mother's lamp. He wondered if he should tell her that the puppy broke it.

asked him not to bounce the ball or throw it in the house.

One day mother was gone. Douglas got his basketball and bounced it in the kitchen. He even threw it against the wall. Then he went into the living room and bounced it. All at once the ball hit mother's beautiful lamp. Down tumbled the lamp, and it broke into pieces. Oh, how terrible Douglas felt! He was very sorry he had broken it. How he wished he had minded his mother!

"I wish I didn't have to tell her I did it," he thought. Then he had an idea. If he could get the puppy and shut it in the house, he could go outside and play ball. He thought his mother would think the puppy broke the lamp. What should Douglas do?

Paying Tithing

The bishop asked every member of the ward to come to tithing settlement. He asked everyone to pay the tithing he owed before the end of the year.

Gordon had one dollar. He knew he owed ten cents tithing, and he planned to pay it to the bishop on Sunday when he would go to tithing settlement.

On Friday he went to town. In the store he saw a little red dump truck—just what he had wanted for so long. It cost one dollar. He had a dollar in his pocket. If Gordon bought the truck, he would not have money to pay his tithing. This was a hard choice. What would you do if you were Gordon?

Can you tell a story about yourself? Tell of a time when you made a choice that was right.



Gordon had to decide whether to spend his dollar on a one-dollar dump truck or to pay the ten cents tithing he owed.

Gifts of Gratitude

WHAT good is gratitude?

Welfare and gratitude go together. This applies to many situations, and to both givers and receivers of gifts.

For example, you are more comfortable and healthy when your mealtime is a time of sincere appreciation for your food, rather than a time for temper, selfishness, or worry. That is one dimension of welfare; that is one gift of gratitude.

Another side of the situation is the thankfulness you feel when you have more than you need of something; and, as a result, you give some to others. This gift of gratitude brings you the blessing of giving and brings someone else the blessing of receiving.

If you are not this grateful for food, or fuel, or clothing, or shelter, or truth, perhaps you do not really appreciate life and freedom. These are not free gifts; not even fresh air is free everywhere, and certainly food is not sufficiently available to the thousands of human beings who are now starving in some lands. In some places where there is enough food, there is little freedom.

A really thankful person will avoid becoming a burden to others, will take care of his family as well as possible, and will share freely with others who are less fortunate.

Gratitude for the Gospel makes the Church Welfare Program work because it leads Church members to share their blessings. They share physical goods voluntarily. And because this is *not* forced, their labor is light with the feel of freedom. The receivers can

(For Course 6, lesson of June 10, "Thoughtful—and We Bring Happiness to Others"; and for Course 18, lesson of June 24, "Thanksgiving.")

work, too, and keep their self-respect. This is God's way of providing His children with earthly goods and heavenly freedom. He has provided the organization to achieve these goals. If we fail to use it, we are at fault.

Giving and receiving should begin with near relatives. But giving should not end there. Neighbors, priesthood quorums, ward or stake organizations can help if a family circle is unable to care for its members.

To provide the Church with the resources to help, we should give it full fast offering payments and fill welfare budget assignments; we should offer surplus land, housing, clothing, food, tools, time, skill, and anything else worthwhile for relief purposes—not to mention giving financial support for full-time missionaries.

With whom should we talk about giving or receiving assistance? The bishop has the main responsibility for these matters; but he is helped by his counselors, by the Relief Society presidency, by Melchizedek Priesthood officers, and of course by our ward teachers or Relief Society visiting teachers.

The care of the poor is by revelation made the duty of the bishop, and every member of the ward is subject to call by the bishop to assist in this work.¹

Many details are explained in the Welfare Plan Handbook published and distributed by the General Church Welfare Committee, which is given to ward and stake welfare committee members.

The development of welfare work in the missions is given direction in bulletins available at the office of the General Church Welfare Committee, 115 East South Temple, Salt Lake City, Utah.

The chart on the opposite page illustrates briefly some of the gifts of gratitude.

—Virgil B. Smith.

¹From the foreword of *Welfare Plan of the Church of Jesus Christ of Latter-day Saints* (Handbook of Instructions), 1960 edition.

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"ELEMENTARY, MY DEAR WATSON" (Concluded from page 129.)

What clues can you get from this record?

1. William, Ann and Jane are probably husband, wife and daughter. (The record does not state this and you will need to verify this assumption.)
2. The date and place of marriage of William and Ann.
3. The date and place of death of Jane Clarkson's husband.
4. The date and place of marriage of Jane Clarkson.
5. The dates of birth of each person listed.
6. The economic status of the family.

It must be remembered, however, that you will

not accept these clues as facts, but will check each one out first to see if your assumptions and calculations were correct.

These are just some of the clues given in the census record. Every genealogical record has its "hidden" clues! One of them may be the very clue needed to solve a difficult problem.

Be a genealogical detective and take from every record everything it has to offer. With study and application, you too will find such research not necessarily "elementary, my dear Watson," but rewarding and interesting and challenging to your powers of detection.

WE CAN HELP Ourselves and Others by ...



Making job contacts for employers and employees

We can help ourselves and others through Church organizations and through our own independent projects. By helping ourselves, we help others, and by helping others we help ourselves.

(See the accompanying article.)



Providing support, worthwhile activities, employment, and recreation for older members



Rehabilitating handicapped members by assisting with medical care, training, and employment



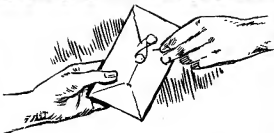
Owning debt-free home; storing at least 1 year's supply of own food, clothing, fuel, and other needs



Supplying medical care and expenses



Having family welfare discussions



Paying fast offering and welfare contributions



Producing food and supplies



Working on Church properties



Counseling on business matters



Maintaining fund-raising projects



Getting knowledge and vocational skill



Giving temporary rent-free shelter



Furnishing commodities through bishops storehouse

ADAPTED FROM the chart "Welfare Plan of The Church of Jesus Christ of Latter-day Saints," arranged by Rulan S. Howells; copyright 1961 by Bookcraft, Inc., Box 400, Salt Lake City, Utah. Used by Permission.

APOSTLES IN THE STORM

"BE OF GOOD CHEER," HE CALLED



TEN WORDS FOR TODAY

It was springtime. Jesus had been teaching a vast multitude. There were five thousand men, besides women and children. They had lingered, and He had fed them with the loaves and fishes as they sat on the grass.

The Master directed His Twelve to depart by boat. As they rowed toward the other side of Galilee, He dismissed the throng. Then He found a secluded place on a hill. As darkness fell, He began to pray.

Meanwhile, a storm had arisen on the sea. A head wind ripped into the apostles' boat. Then angry waves began to maul the little craft.

Out in the storm the apostles saw their Master walking on the waters toward them. They were terror-stricken, thinking Him a spirit. In anguish they cried out.

Then the Prince of Peace called: "... Be of good cheer; it is I; be not afraid."¹

Tonight, starting with the events which have been called the first Easter, I have been scanning back across His earthly ministry. It is full of messages of comfort and hope for these heaving times. But none is for today more than that call in the storm to His worried associates.

Every man today needs to realize more than ever that to meet

growing tensions of the times, to enjoy success in face of stiffening competition, to help others more effectively, he must always strive to be of good cheer.

Jesus, earlier in His ministry, had commanded the bedridden man with palsy to "... be of good cheer; ..."² Again, shortly before His betrayal, He said to His apostles: "... In the world ye shall have tribulation: but be of good cheer; ..."³

There is a blond man, deaf and speechless, who polishes the brass on the entrance of our office building. Whenever I catch his glance he answers with a cheerful grunt and smiling eyes. Then there is a nearby farm youth who has become a world champion fighter.⁴ In the midst of a bruising title battle, he can turn between rounds and wink to his wife. I think of Lincoln losing his spirited battle with Douglas for a seat in the Senate. The tall backwoods attorney quipped in defeat that he felt like the boy who stubbed his toe: "It hurt too bad to laugh, and he was too big to cry."

"Be of good cheer," Jesus said in the storm.

His words, "It is I," were reassuring. They call for faith —

faith to realize that He is always near. In His final words to those same apostles, as recorded by Matthew, He said: "... I am with you always, even unto the end of the world. ..."⁵ Today I heard a neighbor, a woman battling cancer, brighten her friends with her words affirming His nearness.

He remains near now as in the storm on Galilee.

Jesus on the sea also called for courage: "Be not afraid."

Dwight D. Eisenhower, while President, was asked by a reporter how it felt to handle "the toughest job in the world." He answered that it was frustrating but held heartening experiences. Then he told of a visit by 18-year-old Sandra Miskelly of Keane, New Hampshire. An attack of polio two years before had kept her from a visit to the President. In her determination to walk again, he said, she had broken both legs. While recovering, she kept up with her school work by telephone. She had been graduated as valedictorian.⁶

In the storm, Jesus called for courage.

Moses had commanded the people not to kill. Jesus asked men not to be angry with another. The older law taught love of kinsmen. Jesus counseled all men to love their enemies. Moses gave Ten Commandments. On Galilee that stormy night Jesus gave ten words — words for today:

"Be of good cheer; it is I; be not afraid."

—Wendell J. Ashton.

¹Matthew 9:2.

²John 18:33.

³Gene Fullmer.

⁵Matthew 28:20.

⁶Associated Press, in Los Angeles Times, June 3, 1954.

⁴Matthew 14:27; also Mark 6:50.





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HOSEA

a Prophet to Northern Israel

Plead with your mother, plead: for she is not my wife, neither am I her husband: . . .

—Hosea 2:2.

Furtively, and with hardly a backward glance, Israel had slipped away. Like a faithless wife, she had turned from the virtuous life under the Law of the Lord and had gone over to the less austere, often openly sensual way of the Canaanite Baal-worshippers. It had been so from the first contact between Israel and Canaan. Or at least since the time of the first generation of Israelites born in Canaan, it had been a temptation for them to turn to the worship and ways of the Canaanites.¹ Doubtless, the success of the established Canaanite farmers whom Israel failed to displace²—the fertility of their flocks and fields, apparently elicited from the gods and goddesses of such things—attracted the Israelite farmers. The rites whereby these Baalim were supplicated were libertine, licentious, lewd, and immoral by all Israelite standards. But people may be attracted by that which should repel them.

Judges and prophets and a few righteous kings had from time to time called Israel back to right ways of life. But since the time when the northern ten tribes had broken away from the rule of Rehoboam, heir to the throne of David and Solomon, their moral, political, and religious state had deteriorated more rapidly than Judah's. Virtually

none of northern Israel's kings sponsored or even accepted the work of prophets in their land, for 150 years. The prophets who tried to convert the people, such as Elijah and Elisha, hardly gained a hearing. Now, in the days of decadence, the Lord made one last attempt to call His people back to his service before abandoning them to the Assyrian empire's approach. Between 760 B.C. and 722 B.C., therefore, Amos, Micah, Isaiah, and Hosea were among those appointed to issue the Lord's call. Hosea was particularly a prophet to northern Israel.

The first three chapters of his book are perhaps an allegory in which the prophet's own wife is shown to be to him as Israel is to God — faithless and untrue. Some of his children were named with God's messages: Lo-ruhamah (No-mercy) and Lo-ammi (Not-my-people); for, said the Lord, "... I will no more have mercy upon the house of Israel; but I will utterly take them away."³ Israel had sown the wind and must reap the whirlwind.⁴

The evils of the time, rising conversely as faith and true religion diminished, are familiar enough to us. Hosea points them out: swearing, lying, killing, stealing, committing adultery, and violence upon violence.⁵ Whoredom and wine had debauched their society.⁶ The Lord had "... desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."⁷ For the worship that was performed was hypocritical. There was "... no truth, nor mercy, nor knowledge of God in the land."⁸

No knowledge of God! Israel's call, inherited from Abraham, is to bear the knowledge and power of the living God unto other peoples, for the blessing of all nations of the earth.⁹ May the Lord never have to say of us today as He sadly said of former Israel, in Hosea's poignant words:

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

And then he adds, summing it up:

As they were increased, so they sinned against me: therefore will I change their glory into shame.¹⁰

The Lord could no longer let mercy stave off the demands of justice. "... I will punish them for their ways," He said, "and reward them their

doings."¹¹ "... I will no more have mercy upon the house of Israel; but I will utterly take them away."¹²

Hosea is called "the prophet of love" by many commentaries, because he depicts the love of God in His willingness to forgive and show mercy. But he does not show us an indulgent Deity who tolerates all things and forgives.

On the other hand, he makes it clear that forgiveness is available when we qualify for God's mercy. Though Israel was utterly taken away, she was not given up forever.¹³ The Lord would again be their King: "... Where is any other that may save thee ...?" "... For there is no saviour beside me."¹⁴ Indeed, the Lord is Saviour of all.¹⁵

Great will be the day which the prophet does foresee, when Israel's descendants shall come forth, and with those of Judah be gathered together under one head.¹⁶ Like the woman Hosea was told to love, who once had been sinful and wanton, but whom he "bought" and secluded until after many days she could be clean and prove faithful, so Israel would be redeemed of the Lord, and be "betrothed" to Him forever:

... Yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.¹⁷

Not only shall the living in that day assemble to serve the Lord, but also the dead are seen to come forth by the prophet, who speaks of the return in terms of resurrection too:

Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.¹⁸

And then, lest some think this be figurative only, he adds in plain words later on:

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction: repentance [i. e., change of this edict] shall be hid from mine eyes.¹⁹

Such are the messages of chastisement, correction, hope, and reassurance of Hosea, the prophet. He concludes with a good summation:

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.²⁰

1 Judges 2:10-13, and verses following.

2 Judges 1:19-36; 2:1-3.

3 Hosea 1:6; see also 1:4 and 1:9.

4 Hosea 8:7.

5 Hosea 4:2.

6 Hosea 4:11.

7 Hosea 6:6.

8 Hosea 4:1.

9 Genesis 12:1-3; Abraham 2:6-11.

10 Hosea 4:6, 7.

11 Hosea 4:9.

12 Hosea 1:6.

13 Hosea 11:8, and verses following.

14 Hosea 13:10, 14.

15 1 Nephi 19:8-17.

16 Hosea 1:10, 11.

17 Hosea 2:19, 20.

18 Hosea 6:1-3.

19 Hosea 13:14.

20 Hosea 14:9.



THE PICTURE

In this scene, the woman seems to be leaving behind the prophet's back — as the Israelites left the Lord, spurning His wisdom to follow foolish worldly ways.

Perhaps there is a lesson here for us: we cannot take lightly the messages of God without losing something. If we wish to be part of His celestial family after the final judgment, we should try our best to behave like His children now.

—*Virgil B. Smith.*



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